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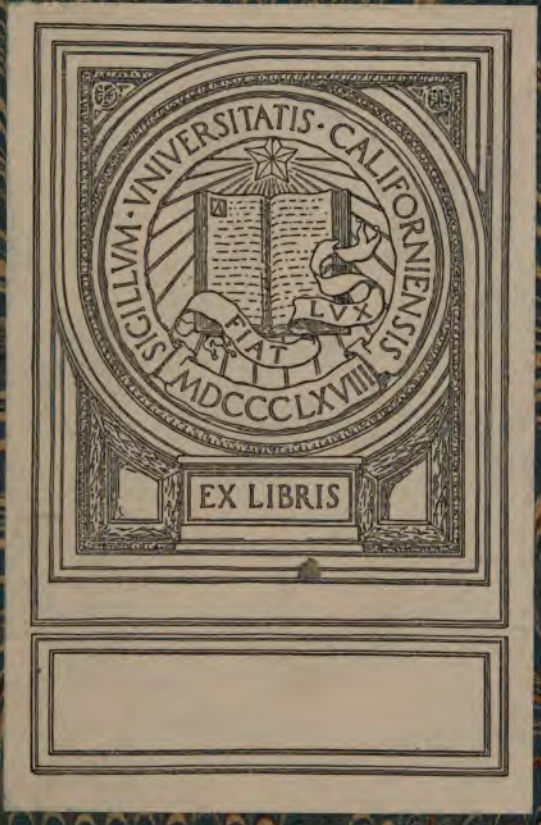

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DINGAAN IN HIS ORDINARY & DANCING DRESSES

Published by W. Griffith Cha[illegible]

NARRATIVE

OF

A JOURNEY TO

THE ZOOLU COUNTRY,

IN

SOUTH AFRICA.

BY

CAPTAIN ALLEN F. GARDINER, R.N.

UNDERTAKEN IN 1835.

LONDON:
WILLIAM CROFTS, CHANCERY LANE.
1836.

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PREFACE.

To a volume of this description no further preface appears to be necessary than to account for the maps and the drawings by which it is illustrated, and to state the right pronunciation of the native words which occur. With respect to the former, the coast lines have been taken from Arrowsmith's map enlarged, and the remainder is filled up generally from personal observation, which I believe to be tolerably accurate; at least as nearly so as my mode of travelling and want of proper instruments—frequently even a watch to regulate time—would admit.

The plates are from sketches taken on the spot, but, in many instances, reduced to suit the size of the present volume.

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In the orthography of native terms, the *a* is to be pronounced broad, unless distinguished by a short mark, as in Tugăla, pronounced Tugayla.

The *u* is always pronounced as in French. Some clicks occasionally occur, as in the proper name Tpāi, between the *T* and the *p*, but as there was a difficulty in expressing them, they have been omitted throughout.

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JOURNEY

TO

THE ZOOLU COUNTRY.

CHAPTER I.

It is not with a view to recount my personal adventures that the following narrative is now offered to the public, nor was it for the mere novelty of travelling that I determined on a visit to South Africa; far otherwise was the object of my journey—an endeavour, under the blessing of God, to open a way whereby the ministers of the gospel might find access to the Zoolu nation, and be the means of introducing true religion, civilisation, and industry, into those benighted regions.

That many who may take the trouble to pass through these pages will be disappointed I have no doubt; they will look in vain for that description of information so interesting to the student of natural history, and so eminently adapted to raise the mind with adoring gratitude to the all-wise and bounteous God of the universe, but for the development of which the author is aware

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that he is not competent. His single aim, he trusts, has been the glory of God, and if, after the indulgent perusal of the facts he shall narrate, a more ardent zeal for the instruction of our fellow-creatures in the truths of Christianity, and a more sincere personal devotion of time and energy to the cause of Christian Missions, especially in Southern Africa, shall be induced, he shall deem that he has not written in vain, but thank God, and take courage.

It was my intention to have confined myself strictly to the words of my travelling journal, but this, in part, has now become impossible, as a considerable portion, including the whole period from my landing at Cape Town to my return to Port Natal, after my first visit to the Zoolu country has been lost. Without this, there would be evidently a want of connexion, and this deficiency I shall endeavour to supply to the best of my ability; but, as much that it contained has now entirely escaped my memory, I trust, under the peculiar disadvantages with which I commence my task, great allowance will be made. With this explanation, I now proceed to give a brief outline of the occurrences during the period alluded to.

On the 26th of August, 1834, I left Spithead, on board the Wellington, Captain Liddle, bound for the Cape and Madras, and eventually sailed from Falmouth on the 6th of September. From the evening of the 20th to the afternoon of the 23rd, we were at anchor in Funchal Roads, Madeira, and reached Table Bay on the 13th of November. During the passage, I made a most agreeable acquaintance in Mr. Berken, a Polish gentleman of high family and character, and who, from the

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political circumstances of his country, had been deprived of a great part of his property. On reaching the Cape, he waived his original intention of proceeding as an emigrant to New South Wales, and agreed to accompany me to Graham's Town, partly with a desire to ascertain how far it would be advisable to make that neighbourhood the scene of the agricultural pursuits which he had ultimately in view.

Determined to travel as lightly and expeditiously as possible, we distributed our baggage upon three horses, on which we and our guide were also mounted, and in this Don Quixote manner we left Cape Town on the evening of Thursday the 20th, sleeping the first night at Stellenbosch. Saturday and Sunday we remained at Genadenthal; and I have never been more gratified than in witnessing the industry, the order, and, above all, the genuine piety which seems to pervade this favoured institution. It was Sacrament Sunday; all, both missionaries and people, appeared in white dresses; and many of the latter seated in groups in front of the church, or under the shade of the luxuriant oak trees, where from considerable distances they had assembled, were observed at a very early hour, awaiting the opening of the doors.

From Mr. Halbec, the superintendent, we received the greatest kindness, and early on the 24th resumed our journey. The following Sunday was passed at Uitenhage, said to be the most healthy, and, certainly, one of the prettiest towns in this country. It is supplied with abundance of water—every house stands in a garden, while

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a range of neighbouring mountains not only interests the eye, but creates a cooling breeze, without being near enough to reflect their heat. The next day, December 2nd, we rode to Bethelsdorp, with which I must own I was much disappointed—perhaps the recent visit to Genadenthal might have contributed to this feeling; but in so old a Missionary Establishment I had anticipated a greater progress. On the 4th, we reached Graham's Town, and I immediately commenced making arrangements for the journey beyond the frontier, by purchasing waggons, oxen, &c., some horses having already been procured on the road.

Every thing was completed by the 12th; and on the afternoon of that day I left Graham's town, still accompanied by my friend, who, anxious to see something of the interior, proposed continuing with me until we reached some of the nearest Missionary Stations in Kafirland. With two new waggons properly appointed, thirty oxen, and seven horses, accompanied by a young man named George Cyrus, as an interpreter, we commenced this long journey; and, as it soon afterwards appeared, it was a happy circumstance that such despatch in the equipment had been made, for, had we been delayed but two days longer, the Kafir war, then on the eve of breaking out, would have entirely precluded the possibility of crossing the frontier. While at the Missionary Station on the Buffalo river (now King William's Town), an unpleasant circumstance took place. One of my people, a Bechuana, who was in charge of the oxen, reported that the whole of the cattle had been driven off by the natives, and that

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it was with the greatest difficulty he had escaped without the loss of all his clothes, which they had endeavoured to purloin. On this intelligence, I went immediately, with my interpreter, to Tchatchou, the chief, acquainted him with what had occurred, and informed him that, as a stranger, quietly passing through his territory, I should look to him to investigate the case, and recover the cattle. The old man soon gave directions to one of his principal warriors to accompany me for this purpose, and furnishing him with a horse, on which he vaulted, without either saddle or bridle, guiding him only by the halter, off we both set at full speed, followed by my interpreter on another horse; and although it was raining during the whole time, we scoured the country for two hours, before my warlike companion thought it desirable to visit the spot where this untoward circumstance had taken place. This was a secluded dell, in which were two huts, almost concealed by rocks and bushes, and near which a small brook was flowing. The military talent of our hero was here displayed. While we had been in chase of every horned animal that appeared on the surrounding hills, he had ordered a well armed party to proceed directly to the spot we had now reached, and on our approach the hamlet was formally invested. We drew up in front, the chief holding a single assegai in his hand, while his people, who had come on foot, each with an ample bundle of these destructive missiles, stood near, in an attitude of preparation. The men were then ordered to leave the huts, on which they advanced to a

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small ridge of rocks facing us, the women standing in groupes about the houses, while a catechetical inquiry was made respecting the loss of the oxen. Although the accuser was present for the purpose of identification, and he actually pointed out the individuals who had driven off the cattle, still so adroitly was the blame shifted from one to another, that, tired with the length of the parley, and annoyed at the utter hopelessless of eliciting truth, I resolved to refer the final decision to Tchatchou himself; and we accordingly returned to the Missionary Station.

Although I had apparently effected nothing, the promptitude of the appeal to the chief had so alarmed the thieves, that, during my absence, the whole of the oxen had been driven back, and on my arrival were found snugly deposited in the cattle fold. Anxious to avoid unnecessary delay, I requested Tchatchou would assemble his Amapakati (council) betimes; but although all were duly seated in a circle in the open air by eight o'clock, and the business at once commenced upon, at least two hours were consumed in putting and answering the most roundabout questions, till at last they so puzzled and frightened my unfortunate Bechuana (Solomon), that he was obliged to submit to a fine in clothes and tobacco, for having, as they termed it, "smeared them," viz. defamed their character by representing them as thieves. Tchatchou is a most arrant beggar—having expended all his eloquence in persuading Mr. Berkin to present him with a pair of shoes, he finished by observing, that he wore two—why then could he not spare him one? His idea of an

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umbrella was somewhat curious—my friend having inadvertently left his own, a messenger was despatched from the chief to inquire if he intended to leave his house behind.

Not far from this station is a stream called the Yellow-wood River, near which we had spanned out for our mid-day's halt, but it was soon apparent from the threatening attitude of the natives, who were collecting in great numbers, and by no means civil, that an attack was meditated. At this time I was seated under a tree on the opposite side of the river to the waggons, occupied with writing some memoranda, but my fancied retirement was soon broken in upon by a crowd collecting round me. Anticipating their intention, I immediately sent off directions to collect the oxen and span in as soon as possible, but to be careful not to show the least symptom of alarm or hurry. Something however was absolutely necessary to divert their attention in the mean time, and happily my pen-knife, which for peace' sake I had consigned to the hand of one of the natives, who had made frequent signs for it to disencumber his chin, had to his great disappointment proved ineffectual. The idea immediately occurred, that, could I succeed in thoroughly shaving this man, the whole current of feeling might be changed in our favour. With this expectation I placed him on the trunk of the tree on which I had been sitting, and, in spite of the red ochre with which he was liberally smeared, applied the soap suds and the razor to such good effect that in a very short time his barbe of many years' growth was entirely removed. To

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follow up the interest and excitement which this unusual operation had occasioned, a glass was exhibited, that the patient himself might have ocular demonstration of the effect, but to my great dismay he pointed to his upper lip, and seemed sadly disappointed that any portion of mustachio had survived the operation. All that remained in this dilemma was to assure him that such was the usual costume of many of our English warriors: happily for me this explanation sufficed, for in the state to which my razor had now been reduced, had anything further been required it would have been an utter impossibility to have complied with his wishes. In perfect good humour the whole party then accompanied me to the waggons, but here the tempest was still on the ascendant, and to my no small disappointment the necessary preparations for moving off were not yet completed. Many of the expressions which were uttered were sufficiently ominous, and here for the first time we were informed by them of the awkward posture of affairs on the frontier. "One of our chiefs," they exclaimed, "Tchāli's brother, has been killed by the white men, and we are resolved that no more white men shall enter our country; those who are now here shall remain, but not one more shall come in"—intimating that they would murder all now within their territory. One angry word at this moment would have been fatal to us all. As a dernier resort, and to eke out the time till the waggons were ready, I proposed that they should treat us with a war song, with the promise of some tobacco at the conclusion. This happily

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had the desired effect, while it embodied the current of their feelings, it acted at the same time like a safety-valve: they stormed and raved, and to the extent of their lungs declared that

> " No white man shall drink our milk,
> No white man shall eat the bread of our children,
> Ho-how—Ho-how—Ho-how."

This complimentary couplet was so often and so vehemently repeated, that ample time was afforded for inspanning the oxen of both waggons, and on the first glimpse of the tobacco their ire was so much subdued that they sullenly said that we might pass, but we were the last that should. During all this time the crowd had been increasing, and when we crossed the river there could not have been less than two or three hundred men, besides women; it was one of those merciful escapes in which the hand of a gracious God is so eminently conspicuous, and for which we have great and lasting cause to be thankful.

During our progress through the Amakosa tribes we occasionally stopped at the traders' stations, wretched mud-built hovels, and in so filthy a state, that my surprise is that any of the inmates ever escaped the most malignant fevers. Contented with two rooms, they inhabited one while the other (the partition of which as though purposely constructed to admit the effluvia, did not reach within several feet of the roof,) was piled nearly to the rafters with a collection of hides and horns, the former in all the intermediate stages from the green to the pickled. Such an odoriferous *mélange* of garbage, fat, and filth

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was perhaps never before compacted into so small a compass, yet were these people seemingly happy, and sipped their tea and their coffee, and offered the same to every stranger that passed, with as much frankness and disregard to their olfactory nerves as though the walls were of cedar and their floors carpeted with lavender and roses. Nothing so soon dissipates a romantic dream as one of these charnel-houses, and never shall I forget the sudden check which was given to the current of my thoughts induced by the beauty of the scenery, through which I was riding one lovely evening, by the shout of a wild looking Kafir woman emerging from the bushes with a pair of bullocks' horns extended in each hand, eagerly offering them for sale. On learning that I was not a trader, she reluctantly returned to her hut disappointed, and doubtless despising me in her heart.

Both at Butterworth and Morley, two of the Wesleyan Missionary Stations through which we passed, we were received with great kindness by the Missionaries, Messrs. Ayliffe and Palmer, and their respective families. Education was evidently progressing, and scriptural knowledge gradually but steadily imparting that light and life which is the attribute of Him alone who hath said, "My word which goeth forth out of my mouth shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Their buildings were rude but sufficient; generally wattled and plastered with mud, and neatly white-washed, and, surrounded by a collection of bee-hive huts, like an oasis in

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the desert, stood up the salutary mementos of civilisation in a barbarous land. May their hands be strengthened, and many more labourers enter the field! Finding that we were but a day's ride from the next Missionary Establishment "Bunting," the waggons were sent round as usual, while we crossed the Umtāta by a shorter route, and, entering the Amaponda country, reached the station on that evening, and were kindly welcomed by Mr. Satchell, Wesleyan Missionary. During our progress through the Amakosa Tribes the greatest vigilance was necessary to prevent the loose articles about the waggons from being stolen, and so quiet and unexpected were their approaches on these occasions, that on awaking at day-light I have frequently espied a Kafir leaving his lurking place beside the waggon, and that in a spot purposely selected as the furthest from all habitations. Happily these precautions were now needless; no nightly watch is required among the Amapondas, and had all our valuables been showed on the ground, not one of them would probably have changed its owner. Although we had already met with what, in Europe, would not improperly be termed difficulties, still, until entering this mountainous district, we were comparatively uninitiated into the toils and troubles of African waggon travelling, no less than three days having been occupied in towing our heavy "omniums" to the heights of the Umzimvoobo, a distance, which, by a shorter route, I was enabled to ride in a few hours. Here another more formidable difficulty presented itself; the river, about the size of the Thames at Kew, was full, and for some

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days had been impassable, and as this was the rainy season, we were given to understand that we were likely to be impeded for some time on the banks of two other large rivers on the way to Port Natal. Already tired of the slow progress we were making, and anxious to obviate, if possible, these protracted delays, I resolved to pack a sufficient number of oxen, and proceed with them on horseback, leaving the waggons to follow as they could. For this purpose I returned to Bunting, but although hide sacks were prepared, noses bored, and oxen practised, all was unavailing, for on setting out from the bivouac still upon the Umzimvoobo heights, and certainly overlooking one of the most enchanting views I have ever beheld, many of the burdens were ejected within a few hundred yards of the spot, and, for want of proper pack-saddles, it became evident that nothing but damage could be effected by this means. As the river was still high horses were substituted for oxen, and in a couple of days more every preparation was completed. In one of these rides backwards and forwards to the Umzimvoobo I met with a curious rencontre. It had been reported in the morning that Faku, the ruling chief of the Amapondas, was going out to war, and when on the heights about two miles from his residence, a large body of armed people appeared to occupy the very ridge over which I had to pass. The sun had set, and it was too dark to ascertain their actual numbers or movements, but from the hurried manner in which they were at this moment joined by another party rapidly descending a neighbouring hill, there was every

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reason to suppose that they were either on the eve of a battle, or in actual conflict.

Being only attended by a native servant, I thought it would be but prudent to edge off a little from the path before we came upon them, in order to avoid passing too near; but, unable to explain my wishes in time, I rode on, well knowing the ill effects of even the appearance of hesitation in a time of danger. It was an animating sight; we passed within a few paces of the principal warriors, who stood out before the main body, leaning upon their shields, decorated with their plumes and war dresses. Many were seated round fires kindled in the centre, near which a herd of cattle were collected, evidently a recent capture. Not a word was uttered as we passed, but many women on the outskirts of the party were observed in groups seated among the thorn bushes, whispering to each other, as though anxiously awaiting the result.

On my return, the following day, I found Faku sitting in great state under the shade of shields held up to protect his head from the sun. An immense concourse was assembled, all seated on the ground, while an interesting trial was going on; the accused, a tall and athletic man, with a dignified appearance, whom I afterwards understood was a "rain maker," standing before them on his personal defence. I reined in my horse, and for a few minutes stopped to observe this truly characteristic scene, being much struck with the coolness and manly bearing of the defendant, who still proceeded in his harangue.

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On this Faku rose from the assembly, and coming up, I dismounted to receive his usual congratulation, a shake of the hand, with which he now always obliges his white friends. He was attired in a handsome leopard skin mantle, in this country the insignia of rank, which so remarkably became his tall and commanding person, that when he turned from me to resume his seat among the councillors, he looked the very beau ideal of an African chief.

It appeared that the "rain maker" in question had been sadly rebellious; and in consequence of his customary presents in cattle having for some time been withheld, had plainly declared his intention of restraining the clouds, and thereby preventing the rain from falling. For this high misdemeanour the armed party which I fell in with yesterday had been ordered to secure his person, and seize upon his cattle; and he was now permitted to plead his own cause,—the issue of which would be either life or death. I have since understood that he was acquitted. It is a singular coincidence, that this affair took place but a few days subsequent to a conversation which I had with Faku on that very subject, which was elicited by his asking me to procure rain. On that occasion he also gave me what no doubt he deemed very wholesome advice, informing me that the Zoolus were "an angry people—that they would kill me—and that I had better not enter their country." Mr. Berken having finally determined to extend his journey to Port Natal, now kindly proposed taking charge of the

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waggons, and bringing them on as fast as the rivers, &c., would admit. On the 14th of January he accompanied me to the opposite bank of the Umzimvoobo, now fordable, where for the present we parted, much to my regret; and with five horses, three packed, the other two for myself and my interpreter, and two natives, I set forward to traverse a country uninhabited for nearly one hundred and eighty miles. Although our progress was more rapid than by the former mode, it soon became evident that the small quantity of provisions which could be carried upon the pack-horses, one of which was laden with a bell-tent, would not suffice even for our reduced party. I therefore determined to push forward with my interpreter to a small village, described to be but a short distance on the other side of the Umzimcoolu, and within a day's journey on horseback from the spot where we then were. The waggon track, they said, would direct; and as it generally followed the line of coast, occasionally descending to the beach, there could be little danger of losing the way. All this seemed so far feasible; and as the account of Calichāna, one of my servants, was corroborated by two natives, whom we met about this time on their way from Port Natal to the Amaponda country, I set out as light as possible on Monday the 20th, but a more disagreeable journey I never had. The first difficulty was to find the continuation of the road (if such a few waggon tracks might be termed), after descending to the beach, where all traces of wheels were of course entirely obliterated, and which was no easy matter, where

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hippopotami paths worn though the sand-hills, and tangled vegetation, were not only numerous, but frequently more inviting than the overgrown avenues we should have threaded. On one of these occasions, as it might be expected, we did not discover the error until, guided by the huge tenants of these jungles, we found ourselves in the very heart of a morass, and, strange to say, at the same instant, although widely apart, both horses sunk to their haunches. In both instances it was a work of labour to set them again upon their feet; but my poor mare was so completely embedded, that it was only by the process of mining, and that with our hands, and eventually applying leather thongs to each fetlock, and heaving each limb separately out by main force, that she was at length extricated from a spot where she had left a perfect cast of her own dimensions. But still we were off the road—the night was approaching, and by wandering further we might only increase the difficulty; as soon, therefore, as we had reached a situation which might safely be called *terra firma*, I selected the most eligible bush, and knee-haltering the horses, prepared for our nightly bivouac, when just at this time, to my great relief, the road was discovered at no great distance. The night proved rainy, and I rose completely drenched. We had already passed several rivers, and on the following day reached the banks of one, which, from its size and rapidity, there could be no doubt was the Umzimcoolu. Finding it impassable at the mouth, I rode round, guided by a footpath, to an upper ford, about three miles distant, but even then,

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VIEW OF UNKUNGINGLOVE.

taken from the Road leading to the Fugàla

Published by W. Orme, Chancery Lane

CALIFORNIA

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appeared no possibility of getting across. Returning to the former station we both endeavoured, by wading among the rocks and sand banks, to discover a passage, but without success. A very reduced allowance of biscuit and cheese, with a little brandy, had been my only fare since leaving the baggage, and even this was now entirely expended; however we slept well under the shade of some strelitza trees (very similar to wild banana) having shared the last morsel of cheese to the very rind, which constituted our frugal supper.

Scarcely had daylight appeared the next morning, than every expedient was resorted to for the supply of our wants. The hook of my horse's curb chain was bent and sharpened; strands of rope were unlaid for a fishing line, the ground was ransacked for worms and the rocks for muscles to be employed as bait—but one of the latter only was found, and either scared by or despising our novel fishing tackle, not one of the finny tribe could be induced to bite. Equally unhappy were all our endeavours to waylay the hippopotami, whose provoking traces were so fresh when we awoke, that, from the marks they had left in the sand, they could not have passed many yards from our retreat. Even the birds deserted us, and all that my interpreter could procure with his gun was three sand larks, which I did not taste. The next morning, the 22nd, it occurred to me that it would be advisable to ascertain once more the state of the river at the upper ford; and with this intention, I mounted my horse, but, on approaching the spot, I can hardly express my joy and surprise at perceiving Solomon, the

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Bechuana lad, perched like a monkey upon the back of one of the baggage horses, and midway in the stream urging the animal to the opposite bank. On perceiving that the river was fordable, I merely directed them to await my return, and rode back with all speed to communicate the joyful news, and offer a prayer of thanks to the Author of all our mercies. It was long before we were all across —my poor mare sank in a quicksand when about half way, and, being too weak to extricate herself, was obliged to be shot to avoid the inevitable fate of drowning, on the rise of the tide which flows above this point; and before we could proceed beyond the thick belt of high reeds which margins the stream on both sides, so heavy a shower descended, that in a few minutes we were all thoroughly wet.

Nothing could have been more providential than my visiting the upper ford at the time I did; had it been but a quarter of an hour earlier they would not have arrived—had it been as much later, both would have passed, and they would have proceeded, as they said, straight for Port Natal, concluding that we were still in advance. That we also might have found our way to Port Natal is not improbable, had we not been famished by the way. My mare I had always regarded as a *dernier resort*, but we could have carried little of the meat, and even under the most favourable circumstances, our sufferings might have been extreme before we had gained an inhabited spot. It has been a lesson to me ever since never to take the advice of a native—their descriptions of localities are always vague—they cannot calculate distances, and they are so little

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acquainted with the average speed of horses, which they invariably exaggerate, that nine times out of ten they will most innocently and undesignedly mislead the traveller who reposes the least confidence in their information. So far from reaching the wished for village at the distance of an hour or two from the Umzimcoolu, as represented, it took us nearly a day and a half hard travelling, but the wind was so high, and the rain so constant, that our progress was greatly impeded. In order to save time, both the tent and the fagged horse which carried it, were left on the road; indeed, the rain had beat in through the canvas so unsparingly the preceding night, that we felt the less reluctant to part with so uncertain a shelter. During the whole of this night, (the 23rd,) the rain never once intermitted, and even the trees, under which we were bivouaced, only added to our discomfort. No fire could possibly be kindled—a little brown sugar, the only supply that remained, was all that we had tasted for two days,—wet and hungry, and without a dry thread to change, I was apprehensive of the consequences of sleeping in such a condition, and although obliged often to beat my body to prevent being overcome by sleep, I succeeded in my endeavour to keep erect upon my feet until the morning, and, although still raining, I must own I never hailed the first streaks of early day with a greater feeling of delight. In crossing a small rocky stream the next morning, one of the horses was swept down into a deep place, and nearly drowned before the pack could be removed; we soon after reached the village, and our wants were readily supplied

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with Indian corn, and native bread made from the same grain. The next large river, the Umcamas, being reported at this time as high and rapid, I purchased two head of cattle, and, with the skins sewn together with sinew and extended over a light wooden frame composed of rough poles, constructed a very respectable looking canoe, with which we started on the 28th, the frame borne on the heads of four men hired for the purpose, and the covering placed upon the back of one of the horses; two men had been previously despatched for the horse and tent, but had not returned at the time of our departure, and I was unwilling to delay another day on that account. It was about sunset when we reached the river, the canoe, however, was soon equipped and launched, the hide having been first well soaked in order to fill up the seams. As none of the party were in the slightest degree acquainted with the management of a boat, and the whole thing even to me was an experiment, I merely took a few necessary articles, and shoved off alone, unwilling to risk any thing until the merits of my new vessel had been properly tried. Although the paddles were of the roughest description, I gained the landing place on the opposite side without difficulty, and, depositing my cargo, started again in the hope of conveying the remainder across, but here it became necessary to ascend the stream, which all my labour could not effect, and after toiling for a considerable time, I was at last obliged to give it up, and make again for the opening in the reeds which I had just left, and which I gained partly by the assistance of a native who accompanied us from the village, for the

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purpose of conveying the baggage across upon reeds, should every other method fail. The fact was, the current had swept me past the landing-place, and although I had gained the reeds near the bank, still the water was deep, and it was necessary to tow up the canoe, partly by their stems and partly by wading, before I could again effect a landing. Had there been people sufficient for the operation, the communication might even now have been kept up by carrying the canoe round to a spot higher up the stream, and thence crossing diagonally to the station where the party still remained. But as I had the only good swimmer of the party with me, and all the rest were alarmed by the numbers of alligators which infest this river, nothing more could be done than to haul her up to the top of the bank. Having no provisions with me, excepting a little damaged sugar, urged by the qualms of hunger I at length persuaded my companion to entrust himself again to the watery element in quest of a loaf of bread. It was now quite dark, and he had been so long absent, that I feared some accident had happened to him, or that, tired of these aquatic excursions at so unseasonable an hour, he had very quietly left me to make the best of my advanced position. In truth it was no enviable one. I was standing in a gap among reeds considerably above my head, among which on both sides of me, and certainly from the loudness of their snorting and hard breathing, not many yards distant, the hippopotami were so thick that I stood with my paddle uplifted, every instant expecting a rush to be made. Willing to ascertain my probable fate, I called

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out to the people on the opposite bank, to inform me whether or not I was to expect an attack from these unwelcome visiters, but to this anxious inquiry no reply reached my ears *. At length my swimming friend appeared, but without the expected loaf; all had been disposed of before his arrival. My canister of sugar was again resorted to, and with the zest of a school-boy; I first rewarded the native for his trouble with a little of the saccharine paste, for such was its present consistency, and then scooped out a portion for my supper. Although no longer annoyed by hippopotami, I soon felt far more sensibly disturbed by an insignificant animal which here abounds in millions. For some time I attempted to sleep in the canoe, but the mosquitos were too active to render that possible; a grove of trees higher up was then tried, but even there no respite was to be found—at last, driven from place to place, I sank down exhausted upon the wet grass at a distance from the bushes, and there without a covering contrived to sleep until the morning. Our river guide was now in active operation, and with much ingenuity he soon constructed a sort of reed pontoon on which the baggage was placed, and swimming with one hand, and urging forward his bundle of reeds with the other, he conveyed in this manner the whole of the articles across, of course the greater part of them dripping wet. The form, as shown in plate, No. 1, Fig. 1, is not unlike that of a boat, the two short sticks are for the purpose of attaching the articles to be conveyed, and to

* I have since understood that they will attack even on shore, but that very rarely, and generally in self-defence.

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enable the person swimming at the side to prevent it from rolling over.

As soon as my horse had been conveyed across, and one of the canoe-bearers as a guide, I proceeded without delay to Port Natal, in the hope of procuring another horse, and sending back supplies for the party. On that evening, the 29th, about sunset, I reached Port Natal, and was kindly received by Mr. Collis, the principal trader, and on the following afternoon my interpreter joined me, but with no very agreeable news. Either the men had been alarmed, or the horses became unmanageable in the water —probably from both causes, two pack horses had broken loose, and were represented as having been carried rapidly down by the current, where, from the peculiar nature of the banks, there can be little hope of their extricating themselves until swept into the sea. I felt thankful that no human life had been lost, which, from the gravity of the announcement, I had reason to apprehend. Without waiting for the men who were left to search for the horses, I procured a waggon, and, with a sufficient supply of provisions, continued my journey on the 31st. But we had not proceeded more than ten miles, before we were again stopped by the Umgani, a river of some size, but inferior to the two last, which had impeded our progress, each of which are equal in width to the Umzimvoobo. The water was not then rising, and as the following day was Sunday, there was every expectation that it would abate sufficiently to admit of the waggon's crossing; in this, however, we were mistaken. On Sunday afternoon it was

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again on the ascendant; and as but a few inches more would render it impassable even for horses, I felt the necessity of either immediately effecting the passage, or waiting an indefinite time until it became practicable. Although reluctant to infringe upon the sacred hours of this day, it appeared to be one of those urgent cases in which the duty was obvious; by the assistance, therefore, of Mr. Stubbs (a hunter), who knew the river, and the natives of a neighbouring village, who conveyed the baggage across on their heads, I quitted the waggon, and slept in one of the huts, about three quarters of a mile distant. The next morning, February 2nd, I set out, accompanied by my interpreter, and three natives carrying the baggage, to traverse an uninhabited district of about seventy miles to the Tugala, which we reached on the following evening, having slept in the open air about mid-way on the preceding night. Long before we reached the river, the hills in the Zoolu country were visible, and I never shall forget the interest with which I perceived the first curl of smoke rising from a distant village in that direction. Many were the reflections which at that moment passed my mind, and the nearer we approached the more anxious I became to cross the narrow boundary, and feel that I was standing upon Zoolu ground, and in the midst of a people I had been so desirous to visit.

On this side of the river, now considered the southern limit of that country, there are, indeed, a few scattered villages of a Zoolu tribe, called, in derision by their late sovereign (Charka), Amanpăci (literally wolf people), on

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account of their alleged ill conduct in one of his campaigns; but the entire population does not exceed three or four hundred, residing near the banks and in the neighbourhood of the ford.

The chief of this small clan, Mambayendi, made his appearance the next morning, but not even his authority, nor the more direct assistance of some European hunters, who, with their waggons, were stationed here at the time, could avail in conveying the two horses across the swollen stream, now at its height, and which had already been unfordable for a considerable time. Happily for me, two of the hunting party were still on the opposite side, where a rudely constructed skin canoe was hauled up for their convenience, among the reeds. This, after a certain expenditure of breath and trial of lungs, was at last forthcoming, and sculled across; by this means, in two trips, myself, my interpreter, and a native named Umpondombeeni, ordered by Mambayendi to accompany me, one saddle and bridle, and a certain proportion of baggage, were conveyed across. After performing thus much, the exertion was found too great to bring over a party of baggage-bearers who were to have accompanied me: and as for the horses, the very attempt would in all probability have cost the lives of the boatmen, so that this was at once abandoned. Indeed, when I consider the rapidity of the stream—the number of alligators—and the construction of the canoe, in shape like a reversed tortoise-shell, and scarcely two inches from the water at the gunwale, with the extraordinary revolutions which

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we made during the *traget*, that we ourselves were landed in safety was a providential circumstance, and which at one time I scarcely thought possible. But I forgot all, in finding myself on Zoolu ground, and thanked my God for having thus far prospered my way. On reaching a village about one mile and a half distant, where we slept, I made every endeavour through the numzāna (head man) to procure baggage bearers for the journey; but although I had been informed on the other side that here they could more readily be hired, there seemed little prospect of success. The views from this side are beautiful—both are hilly; but on that we had just left the mimosas and other trees are very luxuriant, while this is comparatively bare, and when seen in connexion with the river, which winds among rocky banks, the prospect is very striking. It was late the next morning (the 5th) before we could move forward, and then only with temporary bearers, to a neighbouring village, and one horse, which happening to be on this side, I hired for the remainder of the journey. When we reached the next village, the same difficulty respecting the transport of the baggage again occurred, and finding the matter hopeless among these petty numzānas, I sent, as recommended by the headman here, for the necessary permission to the Indoona of a large military town not far distant, without whose sanction, it appeared, these inferior chiefs were reluctant to take the responsibility of assisting me with men. The sun had nearly set, when the messenger returned to inform me that a sufficient number of men

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would be appointed, but that the Indoona had expressed his surprise that I had not first applied to him.

Circumstanced as I now was, a perfect stranger in a strange country, with only two attendants, my interpreter, and a Zoolu, of whom as yet I knew nothing, I considered it would be the height of imprudence to allow even the appearance of a misunderstanding to exist; accordingly, much against the inclination of my party as also of the villagers, who, by exaggerating the distance and the difficulties of walking in the dark, dissuaded me from proceeding until the morning, I immediately set out, and reached the town (Clomanthleen Inthlopi) before the Indoona (Nongālāza) had retired. He was seated on the ground, in front of his hut, and in the middle of a half circle of the principal people, all decorated with thick brass rings round their throats, and a few also on the right arm. He received me with great civility, appeared surprised at my travelling so late, and ordered a bundle or two of imphi (a spurious sugar cane, much cultivated throughout the country,) to be placed before us for present consumption. My want of proper attendants seemed to excite their curiosity, which the state of the rivers sufficiently explained, and, after a long conversation in the open air, in which it was recommended that I should remain until their sovereign Dingarn had been apprised of my arrival, we were shown to our huts, which were larger and neater than any I had yet seen. During my stay here, the whole regiment, for this is one of the eskāndas or barrack towns, were often assembled without

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the fence, to practise their songs and dances preparatory to exhibiting in their turn before Dingarn, at his residence, Unkūnginglove. As these, with the various evolutions, were exactly similar to those which I afterwards witnessed on a larger scale, although there could not have been less than eight or nine hundred men present, I shall postpone the description, as also of the intermediate country to the capital, which will be more circumstantially described hereafter in the journal. When about half way, a petty chief arrived with orders to conduct me to the capital, and to kill a beast for us at the first place where he should meet us. Dingarn had expressed his desire that I should proceed, saying, that "I was his white man, and must make haste." I shall now proceed at once to my first view of Unkūnginglove on the afternoon of the 10th. This was obtained from a rocky hill, covered with aloes and mimosas, intermixed with several large cauliflower-shaped euphorbia trees, growing to the height of sixty or seventy feet. Having descended to a beautiful spot, a continuation of the same ridge to which I had pushed forward, for the sake of quietly enjoying a scene, to me so fraught with interest, I dismounted under a wooded knoll, whence the circular fence of the town appeared like a distant race-course on the left, while a range of rugged mountains, one remarkably table-topped, rising towards the north, hemmed in the prospect on the opposite side. Near this point the road branched off, one path leading to the principal gate of the town, and the other to the Issicōrdlo, or king's quarter,

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but which I had not perceived among the trees. As no voices were heard, and after waiting an ample time no traces of the party could be seen, I concluded that they must have passed unperceived, and accordingly made the best of my way by the only well-worn path that I could discern, and which I could distinctly trace to the very fence of the town. On reaching a shallow stream, which I forded, I suddenly found myself surrounded by thirty or forty women, who, laughing and shouting as they went, accompanied me as I proceeded towards a gate in the outer fence of the town, still under the idea that the party were in advance, and fearing that I should be deprived of the advantages of an interpreter at the very time when his services would be the most needed. At this moment, a person suddenly came up, and seizing the bridle of my horse, without further ceremony, turned him short round. The effect was so immediate and unexpected, that I did not at first recognise the individual, and struck at his hand with a stick; but in a moment I found that it was my servant, Umpondombeeni, and from the hurry of his demeanour, and the intense anxiety he portrayed by his countenance, felt at once convinced that all was not right. Submitting therefore to his guidance, he soon conducted me to the party, anxiously awaiting my return upon the road which I should have taken, and where I found many of the baggage-bearers actually in tears, and all under the highest state of agitation and alarm.

No causeless fears were theirs, for had I proceeded and entered by the gate I was approaching, they would all, it

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appears, by the custom of the country have atoned for my mistake by their lives, and, as it was, there was still an apprehension that some at least would be capitally punished. We soon after entered the town, and on application to the principal Indoona (Umthlella) two huts not far from his own dwelling were appointed, into one of which I was not sorry to creep after the fatigues of the journey, having walked and ridden alternately since leaving the Tugala.

A bundle of imphi and a large bowl of outchualla (native beer) was sent to my hut by order of Dingarn, and a messenger soon after signified his wish to see me. Crossing the area of the circular town, accompanied by the chief who had been despatched by Dingarn to conduct me to the capital, we were desired to sit at a short distance from the fence which surrounds the Issigōrdlo (or palace). After a little pause the bust only of a very stout personage appeared above the fence, which I was soon informed was the despot himself; he eyed me for a considerable time with the utmost gravity without uttering a word; at last pointing to an ox that had been driven near, he said, "There is the beast I give you to slaughter," and on this important announcement he disappeared. The carcasses of several oxen, recently killed, were at this time lying in separate heaps not far from the gate of his fence, the quarters divided and piled one upon another, and in order, no doubt, to exhibit at once his wealth and his munificence; he again appeared slowly emerging from the arched gateway, and advancing with a measured step to the nearest

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animal mound. Instantly he was surrounded by fourteen or fifteen men who ran from a distance and crouched before him; a word and a nod were then given, and as quickly they arose and carried off the meat at full speed, holding it up the whole way with extended arms, and singing as they went. Another heap was then approached, and as sytematically distributed, and so on until the whole had been conveyed away in a similar pantomimic manner. Dingarn was habited in a blue dungaree cloak relieved by a white border and devices at the back; the train swept the ground, and, although tarnished and worn, well became his height and portly figure. The soldiers' meat having now been duly apportioned, he slowly approached the place where we were seated, and in solemn silence stood motionless like a statue before me until a chair was brought from within, when he at last sat down and commenced a long conversation. His first inquiries were respecting the conduct of the guides, who were also present, seated in a group, but who were readily pardoned on the assurance which I gave that if blame were attached it must entirely rest with me, as I had mistaken the road while in advance of the party. He then requested to know the object of my visit, which I found great difficulty in explaining.

That my views were not in any degree connected with trade he could understand, but what was God, and God's word, and the nature of the instruction I proposed, were subjects which he could not at all comprehend. In order to give him some illustration, I related a few of the leading circumstances which in other heathen countries

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had led to the worship of God, and contrasted their superior character, and the many advantages which they possessed since their reception of Christianity, with their former condition. He asked if his people could learn also, and seemed to regard the whole as an impossibility. The subject of the presents was then adverted to; but on this unfortunately I had little to say, but that they were on their way, and I hoped would arrive safely; still he was not satisfied until I had not only enumerated every article, but entered into a minute description of each. The mention of a red cloak quite filled his mind, and seemed likely to suit his fancy more than all the rest. He then asked if my king's name was George, and, on the mention of our gracious Sovereign, inquired how he governed his people. With so many decided proofs of despotism around, I considered this as rather a delicate question, and therefore avoided the circumstance of parliamentary interference altogether, by informing him that King William governed his people by means of his great men. He smiled and seemed evidently to regard even this as an inconvenient approximation to popular institutions. Finding that he had now sufficiently relaxed in state reserve, I thought it a favourable opportunity again to revert to the subject of teaching, and requested permission to build a house for that purpose; but this was a knotty point, the objections to which I had yet to learn; no denial however was given, and I took my leave with a full understanding that a person should accompany me on the following day to direct me in the selection of the spot.

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Dingarn had already expressed a desire to see "the Book," of which I had spoken so much, and now reminded me to bring it with me on my next visit.

For three days subsequently he was unwell, and on the second sent to apologise for not seeing me. My next interview was in the Issigōrdlo, where I found the King reclining on a head-stool at the door of his house, before which I was desired to seat myself on a mat. His first question was whether I had brought "the Book," on which my pocket testament was produced, and at his desire delivered into his hand; but, after turning over the leaves with much curiosity for a few minutes, returned to me again. On requesting that I would then read the words of the Book, I read in order a number of passages previously selected, as exhibiting the nature and penalty of sin, the power and omniscience of God, and the awful day of account when he will judge the world in righteousness. At the conclusion he asked several very pertinent questions, such as,—"Where is God? How did he give his Word? Who will be judged at the last day? What nations will appear? Will mine be there? Shall I live for ever if I learn his Word?" Two women only were in his house, and but one chief attended me, so that it might be considered a confidential meeting, and to me was particularly interesting. Before I left I reminded him of his promise respecting the house, on which he inquired if the open court in which I was then standing would do, and from the friendly manner in which it was expressed, I almost thought it possible that he might take my hint,

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and roof it in for the purpose, but now for the first time he mentioned a reference to the Indoonas as requisite before this matter could be finally decided. Hitherto I had been treated with great civility by all, but an unaccountable change was now but too apparent. Although the government is absolute, a considerable share of power is vested in the hands of the two principal Indoonas of the nation, who are always consulted and generally supposed to sanction every important measure of their sovereign, and in this manner it becomes a convenient triumvirate, contracting or expanding its powers within itself according to the humour of the ruling despot. These two important personages, Umthlella and Tambooza, I must now introduce—the one a chief of hereditary rank, of a slight person, and a mild and intelligent countenance; the other sufficiently indicating, without the science of Lavater, a character for tyranny and insolence but too exactly corresponding with his scowling profile. From some cause or other of which I was perfectly unconscious, unless it was my determination not to make confidants of either, but to treat only with the King on the object of my visit, they not only treated me about this time with every indignity, but by their rude example induced the people to accost us with insolence, and often to salute us with opprobrious epithets as we passed. Even my walks were disturbed, and often, while seated under my favourite tree *,

* This extraordinary tree, of which I have only met with a few, has no leaves, but the branches protrude numbers of green pipes containing a milky liquid, as represented in Plate 4, Fig. 5.

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about three quarters of a mile from the town, a message would be sent in the King's name to desire that I would immediately return. On one of these occasions my interpreter happened to be near Umthlella's house when the order was issued, and heard Tambooza's further instructions that in case I should not willingly come they were to drag me along. Doubtful how far they had the power, or to what extent they might be acting under the King's directions—as I had not been able to approach him for some days, and they assured me that without their sanction I should not have another interview—I thought it prudent to bear all without reproaching them, with a full intention of stating the whole circumstances to Dingarn on the very first opportunity that should occur. Nothing seemed to gratify them more than to find that I returned to the town when thus summarily ordered, or to announce on my application to Umthlella for the cause of this intrusion that they had directed it, palliating the affront by merely saying that they wished me to sit down and talk with them. So systematic was this species of persecution, that on one occasion, as I was leaving the town, one of the inferior Indoonas, a very powerful man, more than six feet high, took me by the shoulder and attempted to obstruct my passage in the gate. I immediately walked up to Umthlella and Tambooza, seated with a group of people round them, not far distant, and inquired if it was by their sanction that strangers were thus ill treated. The only reply was that they had sent him to call me, as they wished me to join them, and converse.

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Supposing that the non-appearance of the presents might have greatly contributed to place me in my present dilemma, I waived the opportunity which soon after occurred, of making a direct complaint to Dingarn, and contented myself with hinting the advantage of sending a messenger to Port Natal, to ascertain whether the waggon had yet arrived; adding that, should that be the case, the presents might be forwarded without delay. This arrangement was no sooner proposed, than messengers were appointed; and by this means I also succeeded in sending a letter to England, which, under my present circumstances, was a great relief. Had this letter reached its destination, it would have been a singular production. It was written upon the only half sheet of paper that I possessed, by the light of a lamp made by placing native butter in a small calabash, and inserting a rag wick. Some essidoodo (my usual meal) supplied the paste for a wafer. The shed hoof of a calf is not a bad substitute for a lamp when a calabash cannot be procured. On this occasion I fully thought some treachery was meditated. Umthlella had again taken upon himself to send for me, and on reaching his hut, I hesitated, when required to enter, begging that he would himself come out. The messenger who had called me, and whom I knew to be a principal person, assured me that Umthlella was alone in the hut, but, to my surprise, on crawling in, the sides were lined with men. Umthlella commenced a long preamble, by informing me, as he had often done before, that Tambooza and himself were the King's eyes and ears, and that all matters of

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importance must be first notified to them before they could be expressed to him. He then pointed to the messengers about to proceed to Port Natal, and who were then present, saying, that whatever message I wished them to take must be delivered to them now. There appeared to be no alternative, and, surrounded as I was by so unexpected a party, I delivered a short message, reserving the remainder for a note, which was given to them on their departure. From this time, matters gradually assumed a more pacific character: they had in vain attempted to wear out my patience; and, probably, finding that they could not irritate me into any overt act of retaliation, the system of annoyance was dropped, and the change in their manner so apparent, that I cannot but think they had received some positive rebuke from Dingarn on the subject. My interviews with the King were now more frequent; but although I made it a point never to leave him without giving him a hint respecting my desire to commence teaching his people, and constructing a house for the purpose, no decisive answer could ever be extracted—that he would take an opportunity of consulting with the Indoonas, was the invariable reply. Since my return to Port Natal, the following story has been related to me, which, I doubt not, has operated much to my disadvantage, and will in a great measure account for the recent strange conduct of the two Indoonas. —Jacob, the native interpreter of the late Lieutenant Farewell, who was the first settler at Port Natal, from some cause became greatly incensed against the settlers,

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and took every opportunity to prejudice them in the eyes of Charka, at that time the sovereign of this country. He assured him that a white man, assuming the character of a teacher or missionary, would arrive among them, and obtain permission to build a house; that, shortly after, he would be joined by one or two more white men; and in the course of time, an army would enter his country, which would subvert his government, and, eventually, the white people would rule in his stead.

One afternoon, while occupied in what may be esteemed a very puerile amusement, planning out the rooms of a house, with stones laid together on the ground on the spot, which (if permission could be obtained) I had selected for the mission buildings, a messenger, running and breathless, came to inform me that Dingarn was waiting to see me. I found the King seated near the fence of some detached houses at the back of the Issigōrdlo, where I was joined by my interpreter, who informed me that several messengers had already been despatched for me in different directions. Dingarn appeared in high good-humour, but with a degree of mystery which rather prepared me for some strange antic. He began some trifling conversation to eke out the time, when suddenly the head of a column of the most grotesque looking figures debouched from their ambush on the right, and marched past four deep, raising and lowering their bent arms, as though in the act of tugging at steeple bell-ropes, and repeating two lines of a song as they passed, which may be thus translated:—

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"Arise, vulture!
Thou art the bird that eateth other birds."

When they had passed and repassed in this order, they appeared again, broken into irregular companies, according to the colour of their dresses,—and seeing that I admired the arrangement of the beads, with which they were literally covered, they were ordered to advance in files, and approach nearer, that their dresses might be inspected. They proved to be no other than the King's women, about ninety in number, decorated as they usually are previous to the army taking the field. Their faces were veiled with pendents of beads, with which also the petticoat was covered, forming an elegant checkered pattern, while their throats and arms were adorned with large brass rings. Some wore short cloaks also covered with different-coloured beads, and all two strange head feathers, which gave them a very uncouth appearance. For women, they seemed to be in a high state of discipline, and rather enjoyed the display than otherwise; and Dingarn seemed highly gratified at the well-merited encomiums which I paid to his taste, every one of these devices having originated in his fertile imagination. It was nearly dark before this extraordinary exhibition was ended, Dingarn, during the latter part, frequently turning round, and addressing me thus:—"Are we not a merry people? What black nations can vie with us? Who among them can dress as we do?" It was some of these ladies whom I met on my first approach to the town, after missing my party—they had then been bathing;

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but I have frequently met large parties of them carrying burdens for the use of the Issigōrdlo, and more than once seen them march out, with Dingarn at their head, and employ themselves in weeding his corn and imphi grounds, while he inspected the crop.

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Dancing Dress of Kings Women.
on particular occasions

A Zoolu Woman of Rank.
walking in state before the King

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CHAPTER II.

My mind was much relieved by the return of the messengers, who not only brought the welcome intelligence of Mr. Berken's safe arrival with the waggons at Port Natal, but some substantial proofs of my integrity to Dingarn in the long-promised presents, some of which, indeed, had so deteriorated in their various submersions by the way, that they were scarcely produceable, while, to my great satisfaction, that which was most prized, the red cloak, was in the best preservation. For the selection of this article, which was composed of red baize, with a long silky nap, such as is often used in lining the collars of boat cloaks, I am indebted to Mr. Fynn, who kindly recommended it to me, in Graham's Town, as a description of cloth in colour and texture more likely to please his Zoolu Majesty than any other that could be procured; and, certainly, no advice could have been more correctly given. No sooner was it opened, than it was displayed in every possible manner; first, on the King's shoulders, then on one of his servants, who was ordered to turn and twist about in all directions, that its every bearing and fold might be shown off to the best advantage; it was

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then stretched to its widest extent, and two men, holding it up at arm's length, were directed to run at full speed backwards and forwards, that he might witness its appearance while flowing in the air; at length, for some minutes it was hung upon the fence opposite his own house, that the curiosity of the people who were viewing it from a distance might be satisfied. Strange to say, after all this display, he never even wore it, but has had it carefully preserved ever since for the Grand National Assembly at the Feast of the First Fruits, which takes place annually about the first week in January. In the evening I received the important information, by special messenger, that it was neither too long nor too short, but exactly suited.

Dingarn, with all his barbarity, is dearly fond of a joke, and one morning sent for me and my interpreter, for the sole purpose of affording some amusement. The open court which surrounds his house, into which we were admitted, was lined with seventy or eighty women, seated on mats, while he himself was standing on an earth mound, about the size of an ant-hill (shaped as in Plate I, fig. 2); from which he is enabled not only to overlook the fence, but to take a general view of the whole town; and it is from this rude pedestal that his orders are frequently given to the people without.

"There has been a contest," was his first observation. "My women will not believe that you can do the things that are written down, unless you were present when the directions were noted—but I tell them you can."

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In order to place this knotty question beyond all further dispute, I was requested to remain at a sufficient distance outside the fence, while my interpreter, at their dictation, wrote in pencil the names of twelve or fourteen of the women, describing their relative situations, when I was again admitted. The accuracy with which I was enabled at once to point to each individual named on the paper was a source of great merriment and surprise, but still they were not satisfied, and devised another plan, which they thought would certainly puzzle. On my return, after a considerable interval, it appeared that several articles had been hid, and for which I was required to search, according to the directions given. My first essay was to produce a broom, which had been rolled up in the end of a mat; then a bead, in the closed hand of one of the ladies; afterwards, an ear ornament, concealed in the skirt of Dingarn's cloak, but here I was at default —pointing to the cloak, he shook it loose, to show that nothing was there; still I pointed at the same spot near his feet; at last, with a laugh of triumph, he lifted up one of his feet, which had been purposely placed upon the article in question. This, of course, all acknowledged was an unfair advantage; and I then proceeded to pronounce the name of his favourite dog, Marquillāna, and to watch the first lizard which happened to run over the thatch of the King's house; on noticing which, my task was ended, and I doubt not my reputation for literary acquirements wonderfully enhanced. Dingarn, it appears, had on some

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former occasion, proved the skill of a white man in deciphering his own language.

But a more tragical scene was about to be exhibited. Early one morning, my servant came to inform me that they were killing a man; and on leaving my hut to ascertain the truth of the report, I found that Goujūāna, one of the King's brothers, had already been hurried through the gate to the place of execution, and was at that time followed by his two servants in charge of a party of executioners, armed with knobbed sticks. Partly dragged and partly goaded on, they were distinctly traced across the stream, and ascending the opposite hill. Here, however, they stopped, and a horrid scene took place. The two servants naturally enough had endeavoured to effect their escape; but instead of binding them, they determined, as they called it, to take away their strength by throwing them down, and striking them violently on all parts of the body with sticks—their blows I could distinctly hear. Again they were placed upon their feet, and urged on less rapidly to the fatal spot, near a large euphorbia tree on the brow of the hill, where the horrid purpose was completed by additional blows on the head. Goujūāna, I understand, made no resistance, and only requested, as he was led along, that in consideration of his being a king's son, he might be strangled, in lieu of being struck with the knobbed sticks, which was granted.

Much affected by what I had witnessed, I could scarcely take my eyes from the spot, and was still standing

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in the same place, when the principal executioner entered the town on his return, holding in his hand the brass ornaments which had been taken from the necks of the deceased. He advanced directly towards me, and for a second or two, as he was approaching, the thought crossed my mind that I was to be the next victim; but it appeared he was only actuated by curiosity, and after displaying the brass rings, passed on. The following afternoon I took an opportunity of visiting the spot, but so effectually had the hyenas and the vultures performed their office, that the skeletons only remained to add to the number of skulls and bones with which the whole slope of the hill was strewed. Goujūāna was one of the most intelligent looking men I have ever seen, of an open and engaging countenance, and, although the next in succession to Dingarn, was so unassuming in his manners, that I have often had great pleasure in his conversation, and had indeed indulged in the hope that it might please God to make him the first convert to Christianity. A mystery hangs over his death; but whether true or false, the alleged offence is an intrigue against the King, in which two other of his brothers were also said to have been implicated, and about a year ago suffered the same fate. Dingarn, according to report, had hitherto spared his life, contrary to the wishes of the two Indoonas, but so determined was Umthlella to effect his death, that, because his recommendations in this particular were not attended to, he had for some time refrained from visiting the King, excepting on matters of business; and the other day plainly

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told him that it was impossible that they could ever go out to war while the poisoner, (as he termed Goujūāna,) lived.

But even here the matter was not allowed to rest. When a chief falls by the hand of the executioner, all his property is confiscated, and every individual, of whatever age, who is in the remotest degree connected with him by family or dependence, is summarily put to death. An Indoona, who lived in an adjoining hut to mine, was ordered upon this revolting duty, and from his lips, on his return, the following account is given. The principal property belonging to Goujūāna was in the neighbourhood of the Tugăla, and thither he was sent with a party of men, not exceeding thirty, to destroy the entire population of ten villages. On reaching the first of these devoted places, he entered with one man only, to avoid suspicion; in the course of the evening one or two more dropped in, and so on, until the whole had arrived. He then informed the principal men that he had a message to deliver from the King, and as it was addressed to all, it would be better for the men to assemble in a place together, where all could hear. This arrangement being made, he so contrived it that his men, with whom a previous signal had been concerted, should intermingle with the party, and endeavour to divert their attention by offering them snuff. While thus apparently on the most friendly terms, the fatal blow was given, each of the Indoona's party, on noticing the signal, rising and stabbing his fellow with an assagai. The houses were instantly fired, and the women and children

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indiscriminately butchered. The same horrors were perpetrated at each of the remaining villages, and it is said that but a very few escaped by flight out of the whole number!

It is truly lamentable to reflect on the numbers of cold-blooded murders which are thus systematically occurring, and that under the highest sanction, in these habitations of cruelty, going far to depopulate many flourishing districts; and surely it should be the earnest and the constant prayer of Christians, that the glorious light of the Gospel may illumine their dark mountains, producing "Glory to God in the highest, and on earth peace, good-will towards men."

A few days after this painful occurrence, a chief named Georgo, at the head of a large detachment from his regiment, came from a distant part of the country, for the purpose of begging shields. As all the cattle folded in the military towns belong to the King, and but few are killed there in proportion to the numbers which are daily slaughtered at the capital, this is, in consequence, the great deposit of shields, the manufacture of which is constant and almost the only occupation of the men; two being formed from each hide. The reception of this party, which was somewhat curious, I shall now describe. Their arrival at the principal gate of the town having been notified to the King, an order was soon after sent for their admission, when they all rushed up with a shout, brandishing their sticks in a most violent manner, until within a respectable distance of the Issigōrdlo, when they halted.

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Dingarn soon mounted his pedestal and showed himself over the fence, on which a simultaneous greeting of Byăte ran through the line into which they were now formed. He soon disappeared, and the whole party then seated themselves on the ground they occupied. Dingarn shortly after came out, the two Indoonas and a number of his great men having already arrived, and seated themselves in semicircular order on each side of his chair, from whom he was, however, removed to a dignified distance. Tambooza, who is the great speaker on all these occasions, and the professed scolder whenever necessity requires, was now on his legs: to speak publicly in any other posture would, I am convinced, be painful to a Zoolu; nor is he content with mere gesticulation—actual space is necessary—I had almost said sufficient for a cricket-ball to bound in, but this would be hyperbole; a run however he must have, and I have been surprised at the grace and effect which this novel accompaniment to the art of elocution has often given to the point and matter of the discourse. In this character Tambooza is inimitable, and shone especially on the present occasion, having doubtless been instructed by the King, in whose name he addressed Georgo and his party, to interlard his oration with as many pungent reproofs and cutting invectives as his fertile imagination could invent, or his natural disposition suggest. On a late expedition it appears that the troops now harangued had not performed the service expected—they had entered the territory of Umselekāz, and, instead of surrounding and capturing the herds within their reach,

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had attended to some pretended instructions to halt and return; some palliating circumstances had no doubt screened them from the customary rigour on such occasions, and this untoward occurrence was now turned to the best advantage. After a long tirade, in which Tambooza ironically described their feeble onset and fruitless effort, advancing like a Mercury to fix his dart, and gracefully retiring as though to point a fresh barb for the attack; now slaking his wrath by a journey to the right, and then as abruptly recoiling to the left—by each detour increasing in vehemence—the storm was at length at its height, and in the midst of the tempest he had stirred, he retired to the feet of his sovereign, who I remarked could scarcely refrain from smiling at many of the taunting expressions that were used. Georgo's countenance can better be imagined than described at this moment. Impatient to reply he now rose from the centre of the line, his person decorated with strings of pink beads worn over his shoulders like a cross belt, and large brass rings on his arms and throat. "Amānka" (it is false) was the first word he uttered. The various chivalrous deeds of himself and his men were then set forth in the most glowing colours, and a scene ensued which I scarcely know how to describe. Independent of his own energetic gesticulations, his violent leaping and sententious running, on the first announcement of any exculpatory fact indicating their prowess in arms, one or more of the principal warriors would rush from the ranks to corroborate the statement by a display of muscular power in leaping, charging, and pantomimic

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conflict, which quite made the ground to resound under his feet; alternately leaping and galloping (for it is not running); until frenzied by the tortuous motion, their nerves were sufficiently strong for the acmé posture—vaulting several feet in the air, drawing the knees towards the chin, and at the same time passing the hands between the ankles. In this singular manner were the charges advanced and rebutted for a considerable time; Dingarn acting behind the scenes as a moderator, and occasionally calling off Tambooza as an unruly bull-dog from the bait. At length, as though imperceptibly drawn into the argument, he concluded the business in these words,—"When have we ever heard any thing good of Georgo? What has Georgo done? It is a name that is unknown to us. I shall give you no shields until you have proved yourself worthy of them—go and bring me some cattle from Umselekāz, and then shields shall be given you." A burst of applause rang from all sides on this unexpected announcement; under which, in good taste, the despot made his exit, retiring into the Issigōrdlo, while bowls of beer were served out to the soldiers, who with their Indoona were soon after observed marching over the hills, on their way to collect the remainder of their regiment, for the promised expedition. I am inclined to think that there was much of state policy in the whole of these proceedings, particularly as the order for the attack on Umselekāz was shortly after countermanded, and not more than ten or twelve days elapsed before the same party returned, and received their shields.

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GEORGO ON HIS DEFENCE.

Published by W. Crofts, Chancery Lane

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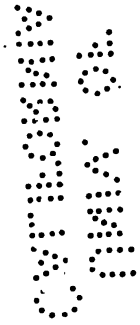

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At this time I was quietly writing in my hut; one of the shield houses adjoined; and I shall never forget the unceremonious rush they made. Not contented with turning them all out, and each selecting one, but, in order to prove them and shake off the dust, they commenced beating them on the spot with sticks, which, in connexion with this sudden incursion, occasioned such an unusual tumult, that I almost thought a civil war had commenced. The chieftain above alluded to (Umselekāz) is of Zoolu origin, born not far from this very town: his people are the same; but during the reign of Charka, the predecessor to the present King, a separation was made, and, as is usually the case, the greatest jealousy and antipathy exist between these two independent and powerful states.

The morning being generally the time for transacting business, as well as for slaughtering cattle, which is always an important operation, I used sometimes to join the select party assembled around the King, who, seated on a chair near his fence, was almost daily visible at that hour. The deaths and casualties which have occurred during the night among his cattle are now formally reported, and with such precision that even the colour and twist of the horns are described. A herd is then driven near and paraded before him for inspection; from these he selects the number required for the day's consumption—six, eight, and sometimes ten or twelve, which are no sooner chosen than a person appointed thrusts a long spear into their sides. But one puncture is made about the region of the heart: still it is seldom that the animal drops

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immediately; many walk and stagger for a minute or two, and even, when fallen, seem to die in great agony from the whole of the blood escaping through the mouth, and producing a degree of suffocation. It was this cruel accompaniment which often deterred me from these morning visits. The fingering my watch was always a favourite amusement with Dingarn. Irrespective of consequences, I quite inadvertently drew it out on one of these occasions; when a narrower inspection was immediately requested, and as there was no alternative, it was consigned to a hand which had little regard for its delicate construction. How to recover it again I scarcely knew. Dingarn was already aware that there was still one intended for him among the presents that had not yet arrived, and pleaded hard for an exchange. "Why may not this be mine? Does the other make the same noise? Is it as large?" Although satisfied on all these points, and even assured that the other was larger, he still seemed to regard present possession as vastly superior to the most costly promises. Hints were unavailing. At last I appealed to his feelings, by informing him that it was the gift of a very dear friend, on which, much to his credit, and greatly to my relief, he readily restored it uninjured to my hand. A singular phrase was used by the group assembled near, at one of these morning audiences. Dingarn had sneezed once or twice, when they immediately exclaimed, "May he grow greater."

A ludicrous proof was about this time given of the promptitude with which the most unusual and despotic

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order is obeyed, when issued by the King. Several men from a distant part of the country, and who had never yet seen a horse, were standing near, when Dingarn, in one of his frolicsome moods, suddenly turned round, and, pointing to my horse quietly grazing at a distance, cried out, "There's a lion;—go and bring it alive." Instantly the whole party were in pursuit. I did not witness the circumstance, but my interpreter informed me, that as they approached they extended themselves to surround him, one standing out in advance as though to tempt the attack, while those behind were prepared to seize and master the animal after he had, as they expected, sprung upon his victim. But they soon discovered the mistake, and on their return were ironically rebuked by their sovereign for not bringing the lion. Had it been a lion, as Dingarn himself asserted, it would have been brought, and from this specimen I have little doubt of the fact, notwithstanding the great loss of life that must have attended so unusual an enterprise.

One of his most cruel acts was unfortunately induced by the sight of an eye-glass which I occasionally wore. He had requested to look through it, and was amusing the people near by describing the effect. Now, he would remark, you are all run over the river, meaning that he could distinguish people on the opposite side; now you are all come back, directing the glass to nearer objects; at length he asked whether it would burn, and on being told that it was only intended to assist the eye, he sent to the Issigōrdlo for a large burning-glass which he had

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formerly received as a present. His first essay was to ignite the dry grass on each side of his chair; but this was too tame an occupation, and beckoning one of his servants near, he desired him to extend his arm, when he firmly seized his hand, and deliberately held it until a hole was actually burnt in the skin a few inches above the wrist. Crouched before him in the humblest posture, the unfortunate man seemed writhing with pain, but dared not utter even a groan, and, as soon as this wanton infliction was over, was directed to go round to the company and display the effect. Had my glass been restored, I should long before have taken my departure, unwilling to countenance such barbarous proceedings; but it was still retained, and I was necessitated to witness a repetition of the same torture on another servant, whom he held in the same manner, and who appeared to suffer more intensely, yet without any further indications of his feelings than a nervous writhing of the whole body. No sooner was he liberated, than he confessed that the pain extended through every part from his head to his feet, and that he was convinced he must have fallen had it been prolonged. He too was ordered to exhibit his arm to all present, and really, from the expression of many of the countenances as he went round, a stranger might have imagined that some honorary badge had been conferred.

In these military towns the whole food of the soldiers, consisting of ōūtchualla in the morning, and beef in the evening, is provided at the King's cost, and partaken

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of in public. It is no unfrequent thing to see a string of thirty or forty women proceeding to the Issigōrdlo, with bowls of ōūtchualla on their heads, singing as they go; these are delivered to servants appointed, and soon after set before the assembled crowd, who, passing them from one to the other, empty them on the spot. But the evening meal is the most characteristic, and which, from the situation of my hut near one of their *feeding places*, I had the most frequent opportunities of witnessing. Every regiment is divided into sections, and over each of them is an officer appointed, whose particular charge are the shields and the distribution of meat, of which he is the carver. The beer is always drunk in the area included within the inner fence, and often in the presence of the King; but, for the supper, every section is separately collected in some convenent spot in that quarter, within the fences. The meat is generally stewed in a large black earthen bowl (shaped as in Plate 1, Fig. 3), with a smaller one inverted, and cemented round the top to prevent the steam from escaping; but with all this, and notwithstanding it may have been cooking during the greater part of the day, it is generally so tough, that my teeth could make but little impression upon the pieces which I now and then attempted by way of experiment. It is usually dark before their repasts are ready, when the meat is brought upon a mat about two feet square, and placed upon the ground, round which the whole party thickly crowd in a dense circle, often two or three deep. The carver then, with an assegai head upon a short stick,

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which constitutes his knife, apportions rations to every second or third man, who, in his turn, divides it with his collateral neighbours, by the joint effort of their teeth; the recipient being always privileged to the first bite. So positive is the labour which is necessary before they can venture to swallow these tough morsels, that the operation is distinctly audible at a considerable distance; and when the whole is devoured (for the word "eat" is too mild an expression for the operation, which is over in a few minutes,) the whole body becomes a convenient napkin, and is plentifully besmeared with the fat and grease which adhere to their hands and lips, while the most thrifty take this opportunity of reburnishing the brass which encircles their throat and arms.

But it is now time to speak of the graces. The new moon had already appeared, and preparation was made for a grand dance, a continuation of those which had commenced at the in-gathering, early in the preceding month. For two or three days previously, a number of boys had been assembled, to collect very small pebbles, which were afterwards placed within the vacant cocoon of a winged insect of the beetle kind, striped yellow and black, frequently adhering to the mimosa trees; several of these strung together were worn at the ankles by the dancers, and made a jingling noise, which was not unpleasant. Some preliminary exercises having been gone through, by way of practice, the whole of the male population, now swelled to about 1000, arranged themselves in a ring three deep; the women, in ranks of about twenty, forming a

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close phalanx in the centre, on a spot at a little distance without the town. The King, in his dancing attire, soon after made his appearance; his women, dressed out in their best, having preceded him, and fallen into their proper places in the centre of the ring. I waited near the gate, for the purpose of accompanying him and witnessing his reception, which was enthusiastic, all voices being raised at his approach, to utter the mystical "Byăte," with other appropriate epithets. Having but once before seen Dingarn without his cloak, it was with the greatest difficulty that I could refrain from laughing outright. Of all the grotesque figures, either in print or *in propriâ personâ*, his equal I never saw, though he bore the nearest resemblance to Falstaff of any I could recollect. Tall, corpulent, and fleshy, with a short neck, and a heavy foot, he was decked out as a harlequin, and, carried away by the excitement of the moment, seemed almost prepared to become one. He has a good ear and a correct taste, at least in these matters, and had his figure but accorded with his equipment, he would have carried the palm in the dance, which he entered into with some zest, and certainly sustained his part with much natural grace, and, for so heavy a man, with no ordinary ease and agility. The songs which are sung on these occasions are chiefly of his own composition, and are varied every year; in fact, the dancing is but the accompaniment of the song, and stands in the place of music, of which they have none that deserves the name. Each man is provided with a short stick, knobbed at the end, and it is by the direction he gives to this, the motion

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of his other hand, and the turns of his body, that the action and pathos of the song is indicated; the correspondence is often very beautiful, while the feet regulate the time, and impart that locomotive effect in which they so much delight; sometimes the feet are merely lifted, to descend with a stamp; sometimes, a leaping stride is taken on either side; at others, a combination of both; but they have yet a more violent gesture: forming four deep, in open order, they make short runs to and fro, leaping, prancing, and crossing each other's paths, brandishing their sticks, and raising such a cloud of dust by the vehemence and rapidity of the exercise, that to a bystander it has all the effect of the wildest battle scene of savage life, and which it is doubtless intended to imitate. While all this is going on in the ring, the women in the centre are not idle spectators; they do not indeed move from their position, but, bending their bodies forwards to the clap of their hands, stamping with both feet together, and raising their voices to the highest pitch, they fill in their parts, and follow out the chorus with such a degree of continued exertion, as would cause an European female to go upon crutches for the remainder of her life. When the King mingles in these festivities, he takes his place in the inner circle, exactly opposite the centre woman of the sable phalanx; and should he set the time, which he usually does when present, a shrill whistle from a number of men (the King's herdsmen), stationed in the opposite part of the ring, announces the condescending act; and, at the conclusion of every song, whether he is present or not, two

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The two Imbonga or Praisers:
as they appeared in the dance at Unkumaingave.

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heralds swiftly cross each other, emerging at the same moment from opposite ends of the circle, and, running furiously along the line which faces the women, shouting the whole time at the top of their lungs, O, O, O, O, O, O! to indicate its conclusion. These heralds are always disguised by some grotesque attire; on this occasion, one of them was so completely enveloped in the entire skin of a panther, his own eyes piercing through the very holes in the skull, and his neck and shoulders streaming with long lappets of the same fur, that he bore no resemblance to a human being; the other was less hideous, being covered with streamers of ox tails and hair, a large fillet of which encircled his forehead, and hung wildly over his eyes. Every song, many of which were sung on these occasions, has a different air, and the corresponding attitudes vary also; some are humourous and colloquial, in which a conversation is kept up with the women, who ask questions, and are in return answered by the men; but the generality relate either to hunting or war. On one occasion, the boys were employed to water the ground, and in an instant every calabash, large and small, was in requisition; even bundles of wet grass were brought and switched about, to assist in laying the dust, but in a quarter of an hour it was again raised by the continued stamping of so many feet. The black feathers of the long-tailed finch form the usual head plume of the men; the forehead is bound round with a fillet of white beads, having a square of red in the centre; white beads usually decorate the ankles, and a band of this, or some

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other colour, as pink or blue, the leg below the knee; while heavy brass rings on the throat and arms, are the established uniform during the dancing season, and to the eye have a rich and dressy appearance. In this climate, however, they are a positive torture, and many are the complaints which I have heard among the wearers, of the blisters which they not unfrequently raise, after a long exposure to the direct rays of the sun; the marvel is, that the whole nation are not afflicted with sore throats, as the pressure and heat are endured throughout the hottest months of the year, while they are suddenly left off on the approach of winter.

But I must now revert to the more immediate subject of my visit. Nearly a month had elapsed since my arrival, and not the slightest progress appeared to have been made in what I had the most at heart—the religious instruction of this people—although no opportunity had been lost in urging the point with Dingarn. The horse which I had borrowed at the Tugăla was still with me, retained day after day in the full expectation that a final reply to my often-repeated applications would be given, and that its services might be required either for the purposes of the station here, or for my return to Port Natal. In order, therefore, to bring the matter at once to an issue, I requested an audience, and informed the King that I could no longer retain the horse—that it was my intention to send him back on the following day, but that it would be very inconvenient for me to do this, without having been previously made acquainted with his decision respecting

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my remaining to teach his people. His reply was, " You must go and speak to the Indoonas about it, and to-morrow morning bring them up with you, and I will give you an answer."

Delighted with this apparent opening, and anticipating a speedy result, I proceeded in quest of Umthlella and Tambooza; but at that moment these two important personages were actively engaged dancing in the ring, and as my intrusion at such a time would only have retarded my views, and the sun went down before they returned, I was obliged to content myself with a promise that they would attend to the business the first thing in the morning.

Soon after day-light, I sent to inquire if Umthlella was disposed to receive me in his hut, or whether he and Tamboóza would call on me; but though diligent search was made, neither could be found, and at length it was ascertained that both were with the King. For a long time I awaited their return, my interpreter and myself taking different stations for this purpose; and although at last I succeeded in waylaying them, it was again but too evident that nothing could be expected from either. Orders, it appears, had been suddenly given, and arrangements were now making, for the removal not only of the court, but of the whole male population, to Imbelli-belli, a military town about ten miles distant, where a series of dances on a more extended scale was to finish the festivities of the season. The urgency of the occasion, and the press of business which devolved upon them, was the plea they advanced for not at once attending to my wishes; and

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perceiving that all prospect of success, amidst the hurry and bustle of the moment, was utterly hopeless, I fell in with Umthlella's suggestion to accompany them, a promise at the same time being held out of a decided answer on reaching Imbelli-belli. My expectations of such a result, I must own, were by no means sanguine; the dancing was expected to continue for twenty-one days, and I had little hope that, in the midst of all the excitement and bustle of such a scene, my business was likely to be better attended to than here. Still there was a glimmering of hope—both the King and the Indoonas were now pledged to express their opinion, and I thought it very probable that something might arise during the march that might induce the Indoonas to espouse my cause.

The Unkūnginglove regiment, about nine hundred strong, marched out in single file about ten o'clock; a number of camp followers, bearing a few articles rolled up in mats upon their heads, had preceded, and several kept company at a respectable distance, on either flank; among whom were the King's servants, bearing his cloak in a basket, his gilt stick, a chair, and various other articles. Dingarn, followed by the two Indoonas, passed through the gate at the head of his people, but, on reaching the heights, ordered them to proceed, while he rested in his chair, and reviewed them as they filed past, those nearest to his person bending almost double as they approached, and continuing the obsequient posture until they advanced several paces forward. The line occupied a considerable space, and, as they wound up the irregular

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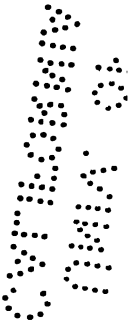

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slopes of the hills, the effect produced by their glistening armlets and collars and waving plumes, was certainly fine; and Dingarn, who is a notorious boaster, took advantage of the circumstance to expatiate to me on the numbers and efficiency of his troops. For some time he continued in the rear, and then ordering a general halt passed along the line, and resumed his station at their head.

On approaching a military town called Issiclebăni, the whole male population turned out, formed on the hill, and soon after descended with an impetuous charge to within about two hundred yards of the advancing line; on which both halted, and shouts of welcome resounded from the Issiclebăni people, closely compacted *in mélé* order. Dingarn was at this time seated under the shade of a spreading mimosa, with Marquillăna, his favourite dog, at his feet, and witnessing the stately walking and trotting of some of the principal ladies, who had come out to greet him. The troops of both towns soon after assembled on the top of the hill to await his arrival. Among these ladies of rank was his own sister, who, on approaching, kissed his hand, and then joined her companions, who were slowly moving backwards and forwards on the same line, in order to exhibit to the best advantage a long skin petticoat, of the blackest dye, studded round the waist with brass knobs, and furnished on each side with a long lappet, which trained upon the ground behind. The motion of the feet, half walk, half trot, gives the idea of wading through an opposing current of water, while the shoulders are alter-

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nately advanced and the bent elbow moved up and down in so constrained and inelegant a manner, that I never could regard these gauche manœuvres, though evidently intended to please, with any tolerable degree of composure. On reaching the hill on which the town is built, both parties had formed two sides of a square, and here a similar exhibition took place in leaping and athletic eccentricities to that which has already been described on the arrival of Georgo.

The object, however, was different, in the present instance, to assure their sovereign of the capacity and eagerness of each old warrior to emulate his former deeds; and certainly, if actions could speak, they must have made a most indelible impression upon his mind. Here was no speechifying, but out came a warrior with a bounce, brandishing his weapon and beating his shield, and covering as much ground in three strides as a tiger could spring,—stabbing, and parrying, and retreating, and again vaulting into the ranks, with so light a foot and so rigid a muscle, that the eye had scarcely time to follow the velocity of his movements. Another and another came out, each with a peculiar step and gesture; and, while in the performance of these exploits, pointed at throughout his meteor course, as well by the King as by all his compatriots, who, by the extension of their hands and their sticks towards the individual, accompanied by the prolonged sound of the letter Z, indicated their recognition of a warrior of known and tried courage. This continued some time, when the

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Unkūnginglove troops passed on, followed by those of Issiclebăni, who escorted us about a mile from their town to the bank of a dry rivulet; when, after a few more bounces and leaps, and simultaneous shouting, they took their leave, to slaughter and devour some beef which had been presented to them by the King, a herd having accompanied our progress at some distance from the line of march. As we now proceeded along more quietly, Dingarn turned round to inquire of me whether King William often visited different parts of his country, and whether he was welcomed by his subjects in a similar manner. I immediately tossed my hat in the air, and gave three cheers, which, on being explained, greatly delighted him. During the whole of this journey we were accompanied by the two Imbōngas, or professed praisers of the King, bearing shields, and keeping always within audible distance on one side or other of the path; these are the same men who perform the part of heralds in the dances, and who now, at every convenient opportunity, recounted the various acts and deeds of their august monarch in a string of unbroken sentences; the climax of this species of impromptu composition being the volubility of the speaker, and his total disregard to every rule of punctuation.

The entrance into Imbelli-belli was in the same style as the approach to Issiclebăni; the people of the town came out to receive the King, and then all moved forward together; the main body, as soon as they had passed the inner fence, opening to admit the King, who

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farthest removed from my thoughts, as, next to the fear of God, honour and respect to kings, and all in authority, was a prominent feature in the religion which was taught in "the book," and which I was so anxious to make known to them. To this point I met with no interruption; but here Tambooza observed that they did not wish for teaching; that they could never learn; that such words as these they were sure they could not understand. If I would instruct them in the use of the issibum (musket) I could stay, but these were things they did not care about. As neither Umthlella nor the King had as yet expressed any opinion, I strove hard to combat these objections, hoping still to neutralise this unexpected rebuff, but to no purpose: Umthlella, though he said little, supported his colleague; and both soon cut the matter short by an appeal to the King for his final decision. His reply, a masterpiece of "*juste milieu*" policy, and I am willing to hope at variance with his better judgment, was thus expressed: "I will not overrule the decision of my Indoonas." As though thunderstruck, and scarcely believing my own ears, I still ventured to prolong the discussion, until reminded by the Indoonas, who, having now gained their point, were more authoritative in their manner, that the business was ended.

Some messengers just at this moment arrived from the Tugăla with a package from Port Natal, containing a letter from Mr. Berkin and some Graham's Town Journals. The letter I eagerly opened; but, notwith-

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standing all my anxiety to learn the progress of the Kafir war, I was obliged to reserve the perusal of the papers for a less public occasion, as it would otherwise have been difficult to have concealed some of the prominent facts from the cross-questioning curiosity of Dingarn; and as yet we were in total ignorance of the circumstances which had occurred since the first breaking out of hostilities. From the tenor of the letter, some parts of which it was necessary to communicate, I was enabled to assure him that wanton aggression upon British territory would never be tolerated, and that all who aided in such fruitless expeditions would be severely chastised,—a result which he seemed fully prepared to regard as by no means improbable. As the object of my visit had now, at least for the present, entirely failed, I signified my intention to return forthwith to Port Natal, going back immediately for my baggage to Unkūnginglove, as the following day was Sunday, and setting out on my journey on Monday morning. Dingarn, who throughout has always treated me kindly, said, that I must not leave him yet; that he wished me to see the dancing which would be going on for the next twenty days, and that after that period I could return. My mind was now too much grieved to take any pleasure in these wild pastimes. I told him that it was necessary, on many accounts, that I should return, and particularly as I had the keys of the boxes which contained the remainder of the presents, which, unless opened, might spoil, and, at all events, could not be forwarded across the Tugăla until unpacked.

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The high road to his heart having been thus gained, no further objection was made, and having promised to postpone my walk until the evening, in order to witness a grand dance which was shortly to take place, I took my leave for the present.

There were some novelties in this dance. "We must open a new path," said the inventive Dingarn, and shortly after he was escorted to the dancing ground, without the town, by his Unkūnginglove men, each bearing a large bunch of green bows * in his right hand, exalted above his head, who, in conjunction with the people of another town, formed an exterior circle, while the Issiclebăni regiment occupied the ring, and danced within. The moving grove, intermingled with the bald heads, had a cheerful effect. Dingarn, although in his dancing costume, did not join the lists, but contented himself with witnessing the feats performed by the three regiments assembled, the Unkūnginglove, the Imbelli-belli, and the Issiclebăni, who each took their turns in the ring. It was altogether a most animating sight; crowds of spectators were collected, and groups of women, with children on their backs, were seen taking advantage of every rock and rising ground, to peep over the heads of the bystanders; even the trees were garnished with boys, who were more than once disturbed on their roost by an order from some of the Indoonas. There could not have been less than 4000 or 5000 people on the ground. A variety was also observed in the dress of the Imbelli-belli men; if a collection of skin streamers, like the tails

* These bows had never been carried before.

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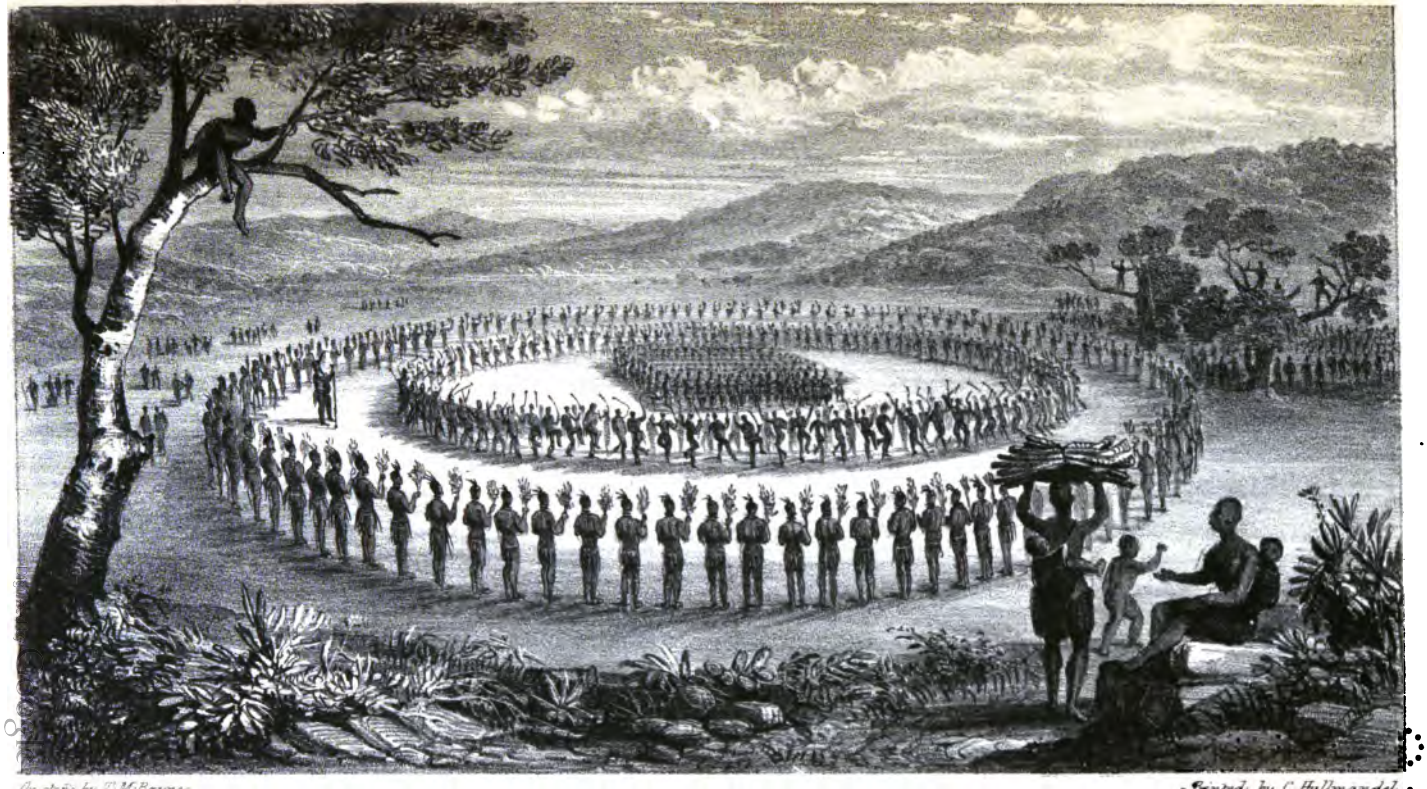

Drawn by T. McInnes

Painted by C. Hullmandel

GREAT DANCE AT EMBELLYBELLI.

Published by W. Crofts, Chancery Lane

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of a lady's "boa" attached to a thin waist-cord, deserves the name, but which, in fact, is the nearest approach to an habiliment which a Zoolu ever deigns to wear. In this instance, and expressly for the occasion, the short cottony fibre of a root was substituted, at least behind, and twisted into thick ropy pendants, with the ends hanging loose like a tassel below, which had a good effect, eight or nine of these tails forming a dress. But before the whole was ended, a thunder storm, attended with heavy rain, cut short the amusements, and all were obliged to leave the ground, and return for shelter to the town. As soon as it cleared up a little, I took a formal leave of Dingarn, who called his people around, to show me how they could eat tough beef, asking, if that was the manner in which English soldiers received their meat? He then said, that I must come and see him again; that I could build at Port Natal, and teach the people there. Still, reluctant to leave him without some distant prospect of success, I told him that I hoped he would soon alter the word he had spoken, and that whenever he wished a teacher for his people, he must send me a message to Port Natal. It was late before we reached Unkūnginglove that evening, and early on Monday (the 9th), the bearers appointed by Dingarn to convey my baggage were in advance, and I found myself reluctantly leaving the town, now almost deserted of its inhabitants, and where I had fondly hoped that some progress in Christian instruction would ere this have been effected. But well is it for us, that God's ways are not our ways; by such disappointments he not only proves and

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prepares the instruments by whom he often deigns to work; but shows us that his purposes will ripen and unfold without their aid. I felt much comfort in repeating those beautiful lines of Cowper—

> "Wait for His promised aid,
> And if it tarry—wait;
> The promise may be long delayed,
> But cannot come too late."

So satisfied did I feel of a favourable result to my request, that the horse had actually been sent off; a long walk of three days was therefore before me, in which, exclusive of fording the rivers, we averaged about thirty miles in each. The following, which is the only scrap remaining of my lost Journal, I should perhaps apologise for inserting, but, as it will give some idea of my spacious apartment in the Zoolu capital, may not be here altogether out of place.

MY ZOOLU HUT.

Dear is that spot, however mean,
Which once we've called our own;
And if 'twas snug, and neat, and clean,
Our thoughts oft thither roam.

I see them now—those four * low props,
That held the hay-stack o'er my head;
The dusky frame-work from their tops,
Like a large mouse-trap, round me spread.

Once entered, I forgot the pain
My broken back sustained;
But when obliged to crawl again,
From tears I scarce refrained.

* Many of the huts have but one support in the centre.

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To stand erect I never tried,
For reasons you may guess;
Full fourteen feet my hut was wide,
Its height was nine feet less.

My furniture, a scanty store,
Some saddle-bags beside me laid;
A hurdle used to close the door,
Raised upon stones, my table made.

And when my visiters arrived,
To sit, and prate, and stare;
Of light and air at once deprived,
The heat I scarce could bear.

The solid ground my softest bed,
A mat my mattress made;
The friendly saddle raised my head,
As in my cloak I laid.

The homely lizard harmless crept
Unnoticed through the door;
And rats their gambols round me kept,
While sleeping on the floor.

Such was my humble Zoolu home,
And memory paints thee yet;
While life shall last, where'er I roam,
That hut I'll ne'er forget.

In the course of the first day's journey we met some messengers hastening towards Unkūnginglove with intelligence of the sickness of an influential Indoona residing at some distance. They informed me that they were proceeding directly to the King, who, on being made acquainted with the nature of his disorder, would send down such medicine as he thought proper. This I am

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told is the usual practice. Dingarn expects to be made acquainted with the ailments of all his principal people; when any danger is apprehended, the case is then referred to the doctors residing in the capital, and, according to their advice, medicine is forwarded to the patient, who, whether it agree or not, is obliged to take it.

The state of my wardrobe at this time but too well corresponded with my lodging, and it was only by tying the remains of my shoes to my feet that I was enabled to retain the advantage of a sole, until we reached the Tugăla, when, to my no small gratification and surprise, our reiterated shouts for the boat were at length answered by my friend Mr. Berkin, whom I soon perceived anxiously waiting on the rocks for my arrival on the opposite bank. Our meeting here was not, indeed, altogether unexpected, as in the note received at Imbelli-belli he had signified his intention of paying me a visit at Unkūnginglove, in company with Mr. Collis, who was at that time about to take his annual journey, to purchase the ivory which had been collected by Dingarn, who keeps this description of trade entirely in his own hands. So anxious was my friend to render his advice and assistance in my present circumstances, that he at once gave up the prosecution of a trip which had previously excited much of his curiosity and interest, and insisted on accompanying me back to Port Natal, where we arrived on Saturday, the 14th, with one of the waggons he had so kindly conducted from the Umzimvoobo.

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" There hath not failed one word of all His good promise, which he promised."—1 KINGS viii. 56.

Firm is the Rock in Zion laid,
A refuge that has never failed;
Sure is the feeblest hope that's stayed
On Him who over death prevailed.

No word He 's uttered shall be void,
No promise He has spoken, fail;
Though long delayed, 'tis not destroyed,
But surely shall at last prevail.

What though the raven cease to feed,
Though Cherith's brook at length be dry,
Sufficient for a Prophet's need,
The cruse and barrel shall supply.

What worldlings now so fondly boast,
The treasures that their hearts divide,
Whate'er we seem to need the most,
In mercy—all may be denied.

And yet a richer boon be ours,
" As poor and yet possessing all;"
And those may be our happiest hours,
When nothing we our own can call.

And then how sweet to trace the Hand
That gave—and has withheld in love,
To feel 'twas all in mercy planned,
And know our treasure is above!

Ask now the Christian—Is it well?
In Joshua's words he will reply,
And praise his grateful heart will swell—
No one good thing does he deny.

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But if so sure the promise here
  But foretastes of the bliss declared,
How should the thought our bosoms cheer,
  Of those bright mansions He 's prepared

A little—and we soon shall be
  Where pain and sorrow are unknown,
And Jesus our Redeemer see,
  And all his loving kindness own.

Oh! then, my soul! in Christ confide;
  Thy every care in Him repose;
He lives who once for sinners died,
  And all our griefs and trials knows;
And nothing we can ever need,
If Jesus we have found indeed

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CHAPTER III.

SCARCELY had we arrived at Port Natal, when the following letter, bearing the signatures of all the Europeans then in the settlement, was put into my hand.

Port Natal, March 14th, 1835.

SIR,—We, the undersigned residents of Port Natal, learn with regret your unfavourable reception with Dingarn; and, to enable you to form a just estimate of our own feelings, declare that the presence of a Missionary Establishment at Natal, whose object would be to inculcate industry and religion, would and shall meet with all the support in our power.

(Signed) JOHN CANE.
C. PLANKENBERG.
RICHARD WOOD.
CHARLES ADAMS.
J. FRANCIS.
C. J. PICKMAN.
P. H. AGLE.
JAMES COLLIS.

To Capt. Gardiner, R. N.

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Although from its position and maritime intercourse with the Cape Colony, this Port must ever be regarded as the key, not only to the Zoolu country, but likewise to a very considerable portion of the interior districts on this side of the continent; there were many objections to its being selected at this time, as the seat of a Missionary Establishment, which it will not now be necessary to state; but at the same time I feel it not less a duty than a pleasing gratification to attribute the removal, and softening down of many of these difficulties, to the kind and unsolicited interference of my valued friend Mr. Berkin, who, during the few days which he remained here, prior to his recent journey to the Tugăla, lost no opportunity of ascertaining the general feeling on this subject, in the event of my failure with Dingarn, and strongly recommended me to accede to the apparent wishes of the community.

Having given the matter full consideration, a reply was forwarded in the following terms,—

Port Natal, March 16th, 1835.

GENTLEMEN,—The kind manner in which you have expressed your desire for a Missionary to be established at Natal, and the readiness with which you have pledged yourselves to support him in his endeavours to inculcate true religion, throw open so wide a door for usefulness, that, independent of my own inclination, I feel it would not be consistent with my duty to decline your invitation to remain among you.

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If you will, therefore, accept my personal services, they are most cheerfully offered until the necessary buildings are completed, and arrangements can be made for a clergyman of the Church of England to occupy this important station.

That these mutual endeavours for the temporal and spiritual welfare of immortal souls may be blessed with abundant success from the God of all Grace is my ardent prayer; and I trust that the character and conduct of all those who may be engaged in this work will always bear the strictest scrutiny, and uphold an example which may correspond with the Divine truths they profess to teach.

I am, Gentlemen,

Your most obedient servant,

"ALLEN F. GARDINER."

To the English Residents at Port Natal.

A few notices from a brief missionary journal, kept about this time, will be sufficient in this place to continue the thread of the narrative.

Sunday, March 15th, forenoon.—English service under the trees, at Mr. Berkin's.—Thirteen Europeans present.

Afternoon,—Kafir service.—One hundred and fifty natives.

Thursday 19th.—Selected a site for the Missionary premises, with a tract of land surrounding it on the north-east side of the bay, upon a hill commanding an extensive prospect.

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Friday 20th.—Took formal possession of the land which was secured to me by an agreement signed by all the white inhabitants; decided on naming the Missionary Establishment "Berea," since, notwithstanding my ill success with Dingarn, the word has here been gladly received.

Sunday 22nd.—The principal settlers had intended to have sent all their people to the afternoon service, in order that I might form an estimate of the black population and address them; but they were prevented from assembling by the heavy rain.

Morning.—English service in my hut.

Afternoon.—Kafirs in front of the tent.—60 natives attended notwithstanding the rain.

Tuesday 24th.—Great Meeting—The people assembled at Mr. Berkin's—stood under the shade of a high tree, and addressed them, as they sat round, on the object of forming a Mission among them—the nature of true religion—what it was proposed to do for them, and what would be expected from them—such as attendance on public worship—sending their children to the school—setting a good example in their families—not to be hasty in judging of what they do not understand, but to hear often, and to ask for explanations, which would at all times be readily given. Many women brought their infants—there were at least six hundred adults, and a great many children. The attention they gave was very encouraging, and their whole conduct exceedingly orderly. They arrived in distinct companies, the people of each white chief

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coming up, and continuing together; and in the same order they moved off with the greatest regularity, the men preceding the women, as is always customary in this country.

Wednesday 25th.—Commenced the school in the tent, with two girls and four boys. Gave each a piece of printed calico, that they might appear decently dressed. More children would have been sent, but the parents, I understand, have an idea that it is my intention to take them away with me.

. . . . . .

Such was the feeble commencement of this infant Mission—a day, indeed, of small things; but, blessed be God, we are but His instruments, and though without him we can do nothing, when He vouchsafes to bless His own work it will prosper. To delve and to plough, and to cast in the seed, is ours; but, though Paul may preach and Apollos may water, to God alone must we look for the increase, and in His own good time, if we faint not, it will doubtless appear.

With these occupations my time was now fully employed. The prejudice respecting the schools soon passed over; but still I did not more than double the number, having at that time but little accommodation; and considering that it would be far better to train a few in the first instance, to act as monitors in a larger school, than to commence on a more extended plan.

Although I had already entered into a contract for the necessary buildings at Berea, (a school-house, to be used

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also as a church, and two dwelling-houses,) and some huts, on the native plan, were also constructing for my accomdation, I was (until the completion of the latter) still living in a hut, which Mr. Berkin had kindly offered me, at a spot nearer the bay, which he had selected for his own residence, and where he was engaged in clearing the ground, and erecting some temporary buildings.

About this time there was a prevailing rumour that the Zoolus were meditating an attack upon the settlement; and so much credit was given to the report, that we recommended a general meeting of the white inhabitants, to consult upon some plan for mutual assistance in the event of their approach; but so little had any to lose, and so accustomed were they to similar intelligence, that they affected to regard the matter as a casualty to which they had often been exposed, and coolly signified their intention to take to the "bush," should the necessity arise.

Our present necessity of tenanting *bee-hive* houses, of sitting upon our boxes, and enduring either the bites of musquitoes, or inhaling the smoke, which alone would exclude them, was certainly not from any decided predilection to such a mode of life, but still infinitely superior to the *bush* system proposed—(a sudden nomadic retreat to the woods to escape the Zoolu spear!);—we therefore turned our thoughts to some other method of protection. But two plans remained—either to abandon, or to defend the place; and, circumstanced as we now were, we had no hesitation in adopting the latter. The ground was

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immediately marked out; a party of natives engaged; and in a very short time a sufficient stockade was erected round a wattled house (which Mr. Berkin was then building), for the protection of the whole settlement, should they prefer this alternative to their favourite one of "bushing it."

In this position matters stood on the arrival of the Circe trading sloop from Algoa Bay, and by which Mr Berkin decided on returning to the colony, for the purpose of purchasing stock and supplies for the farming establishment which he had already commenced, with the intention of returning and making this his future residence. By this time the huts at Berea were completed; and as they were more commodious than those he had hitherto inhabited, my friend spent the last day with me there previous to his embarkation, and attended the first services which were held at the Mission station, on Sunday, March 19th. I took leave of him before daylight the following morning. By eight o'clock the sloop was under weigh, and with no ordinary feelings did I watch her progress, until concealed by the intervening land; little supposing at the time that I had taken my last farewell of my kind and valued friend! As a precaution in the event of an attack from the Zoolus, my journals had been forwarded by this opportunity to my agents in Cape Town; but as no account has been since heard of the sloop, there can be but one opinion respecting her fate.

Description of Port Natal.—The entrance to the

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port is narrow, but it immediately expands into a beautiful sheet of water, of nearly an oval shape, having a low island near the upper end, and exhibiting from the neighbouring heights all the peculiar characteristics of lake scenery. Both the island and the banks of the bay are covered with mangrove-trees, the wood of which has been found to be very durable in buildings; and so low is the general level of the land to the foot of the surrounding hills, that during the spring-tides a great part on the north side is overflowed. Near the sea coast, and upon the slopes of all the hills which face the bay, the woods are comparatively thick and tangled; but on gaining the first or second ridge, they only occur in ornamental clumps, large tracks of open ground intervening, and affording every facility for immediate tillage. By a little attention to draining, the whole of the flats which margin the bay may be available for agricultural purposes; and so rich is the alluvium in some of these places, that a very productive garden has lately been laid out by Mr. Collis, in a spot still surrounded by reeds, and formerly entirely occupied by them. With the exception of Mr. Collis's house, constructed of reeds and mud, there was not a single dwelling of the European fashion in the whole settlement on my first arrival; and to a stranger, unacquainted with the localities, the whole had a most wild and deserted appearance. On account of the frequent threats of Dingarn to send down and reclaim his runaways, the open country was considered as unsafe, and every village and hut carefully con-

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VIEW OF PORT NATAL.

From Observation

Published by Hullmandel

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UNIV. OF CALIFORNIA

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cealed among the woods with so much ingenuity and labour, that in threading the narrow and winding avenues leading to some of these jungle fastnesses, I have often fancied I was approaching the dismal abode of some desperate buccanier. Although widely scattered, the native population in the immediate vicinity may be estimated at 2500, among whom about thirty Europeans and a few Hottentots are residing. In this heterogeneous community, a singular transposition to the general order has taken place; the natives, although but barely raised above the lowest scale of civilisation, subsist by agriculture, while the Europeans, with but few exceptions, live entirely by hunting. But, in drawing this contrast, which is merely curious and incidental, I must not be understood to infer, that it is for the daily supply of food that the hunter is thus actively employed: far otherwise is the fact; his usual game is the elephant and the buffalo; and, by disposing of the tooth of the one, and the hide of the other, he obtains a sufficient fund for his present exigences; and, were but an equitable scale of prices established for the colonial goods he may require, it would, with common prudence and industry, very soon place him in comparatively comfortable circumstances. Hippopotami are still numerous, and the hides, until lately, were an article of export; but, from some cause, they have lost their value, and the huge animal is now only shot for the sake of the meat, which is often eaten, both fresh and salted, as well as for the fat, which makes an excellent substitute for oil, and burns well

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and without smell, in open lamps, but it is of too solid a nature to run in the ordinary way.

A good supply of fish may be obtained from the bay, but both boats and nets are wanting to render this more than precarious at present, although the natives, with a little encouragement, might be induced to catch them very regularly; I have sometimes been supplied in this way. The soil, in general, is a light sandy loam, not favourable for large timber, but yielding excellent crops of Kafir and Indian corn *, ground beans, and sweet potatoes; and so abundant are the corn crops, that, although it is only cultivated in patches, and that by the natives alone turning up the surface with their hoes, a great quantity has been purchased during the present year, for exportation to the Mauritius. It is now generally allowed, that the herbage in the immediate vicinity of the coast is not so favourable to cattle as that which grows at a short distance inland; still they fatten, but greatly improve by a removal to a distance of even three or four miles.

A fair trial has not been given to sheep; they have only been flocked near the coast, an experiment which has in consequence failed. The grasses are there far too rank, and the soil too humid, for rearing them to advantage; but there can be little doubt of a very different result, should the dry, elevated, and sufficiently watered downs, which

* The ear is beat out with sticks, upon a smooth thrashing-floor of earth, smeared over with manure; one of them is generally seen near every town or village.

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commence about fifteen or twenty miles from the coast, and occupy a considerable tract of the interior, be selected for the purpose. The grass in all these districts is shorter and richer than that on the lower grounds near the sea, and in every respect they appear to be well adapted for grazing purposes; especially the rearing of sheep, a description of farming which in all probability will eventually succeed far better than in any part of the Cape Colony, where the cold winter-rains are so often fatal, while the converse obtains here, the rainy season commencing in October, and ending about February or March, which are the warmest months.

Of the natural productions, there are doubtless many which might be turned to good account. From the bark of the mimosa, a good tanning liquid may be produced; its gum, when properly cleansed, is esteemed as an article of commerce. Some of the woods, particularly the umtabŏta, which has the colour and fragrance of cedar, would bear a beautiful polish. The castor-oil tree, and the indigo plant, are indigenous, and, by proper cultivation and care, it is probable that the latter may be brought to the perfection which is necessary for producing the dye. Almost all the shrubs bear a flower at some season of the year; the creepers are particularly beautiful, and I know no part of the world where the *parterre* may be embellished with a greater profusion of beautiful indigenous, but generally scentless, flowers, than in this favoured spot. Small single pinks and tulips are very common, as also geraniums, and

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many very beautiful lilies; but the small white bell-shaped flowers which grow upon a shrub, from five to eight feet high, not unlike a myrtle, are by far the most fragrant, and would be an acquisition to any green-house or garden. Although so much farther north, the climate is not hotter than at Cape Town, which can only be accounted for by the absence of sands, and the thick mantle of grass which covers every part which is not occupied by timber. Having unfortunately lost the use of my thermometer, I am unable to speak from observation, but I have no hesitation in saying, both from personal experience and the opinion of those who have lived long in the country, that it is equally as cool, and certainly as salubrious, as the finest parts of the Cape Colony.

It is remarkable, that the same disease, called the horse sickness, so prevalent in Albany, and in other parts of the colony, is equally destructive to horses here. It is said to be an affection of the lungs, and attacks them only during the hottest season; in March and April this year, it was unusually fatal, carrying off nearly all the horses within a few weeks. With the exception of one bit by a snake in Kafirland, two swept away in the Umcāmas, and one shot in crossing another river, but one horse remains to me; the rest having died of this disorder, for which no remedies have as yet been applied with success.

That the rank pasturage in the neighbourhood of the bay, and the fogs which occasionally rest upon the flats in that vicinity, may be regarded as secondary causes in producing

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these diseases in horses, I have little doubt; and there is much to favour the opinion, which is now becoming more general, that if these spots were avoided, and the higher table-lands selected for their grazing ground during the period of attack—which, though varying in degree, is said to be annual—they would not suffer to the extent they now do, and probably might escape altogether. The introduction of mules, and a good breed of Spanish asses, would be very desirable, as they would not only be better adapted for carrying burdens, and the general purposes of travelling, in this country, than horses, but, in all probability, from their hardy nature, would escape the sickness which has been alluded to. In closing these few remarks, I should not omit the opinion of a party of Dutch farmers, who were on their return to the colony about the time I was travelling towards this settlement. They had heard much of the soil and capabilities of Port Natal for agricultural purposes, and, resolving to decide for themselves on the accuracy of these reports, they formed a large party, and, with ten or twelve waggons, proceeded at once to this place. After advancing towards the Tugăla, and thoroughly examining the whole district, they not only acknowledged that the accounts they had heard had not been exaggerated, but set out on their return for their several families, with a full determination to locate them in this neighbourhood,—a resolution which the sudden breaking out of the Kafir war has alone prevented them from executing.

The remainder of this chapter I shall now devote to

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such memoranda relating to the history, military organisation, and customs, &c. of the Zoolus, as I have been enabled to collect, but on which, from the loss of my previous journal, I am prevented from enlarging; being unwilling to write from memory more than is absolutely necessary.

History.—The immediate ancestors of Dingarn in the supreme authority are Jāma, Senzanākona, Charka. The latter was brought up with Tingăswāo, king of the Umtetwa, who is reported to have been a man of great sagacity, and to have originated some parts of the military system, which Charka subsequently brought to such perfection. The Umtetwa at that period were a people far more powerful than the Zoolus. Charka usually headed his army, but at the period of his death they were engaged on a distant expedition against a powerful chief named Sotchangān, ruling a country to the north-west of DelaGoa Bay, which proved unsuccessful. At this time, 1829, two of his own brothers, Dingarn and Umthlangān, conspired against his life, assisted by Satāi, a principal domestic of great influence. Diverting his attention by driving from his presence some men who had been exhibiting some feathers for sale, he received an assegai wound in the back from one of this treacherous party, who were anxiously watching the favourable opportunity. He immediately rose and attempted to throw off his ingoobo (skin mantle), but fell in the act. His last words were, "What have I done to you?—children of my father!" Although Dingarn was present and consenting, it is not

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believed that he took an active part in the murderous deed. Charka is generally allowed to have been illegitimate, and prior to his death had nominated Dingarn as his successor; but it appears that it was the object of Satāi to set this aside in favour of Umthlangān, the younger brother. The plot was soon discovered, and Umthlangān murdered, it is said, by the hand of his brother, who, notwithstanding, permitted Satāi to escape with impunity. Until very lately he was residing at his own village, on the Umthlatūsi; but has recently been killed by order of Dingarn. These two unnatural brothers are said to have drunk, on the spot, the gall of the chief they had conspired to assassinate! The sovereignty is hereditary in the nearest male relative: a brother of Dingarn, still living, is the presumptive heir.

Titles of the King.—Byăte. (No signification yet ascertained.)

Bāba—(Father)—used in reply, as "Yeărbo Bāba," "Yes, Father." The same term is also used by inferiors of all ranks to them above them.

The noble elephant;
Thou who art for ever;
Thou who art as high as the heavens;
Thou who begettest the men;
The black one;
Thou who art the bird who eats other birds;
Thou who art as high as the mountains;
Thou who art the peace maker, &c.

Military organisation.—The whole kingdom may be

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considered as a camp, and every male belongs to one or other of the following orders:—

Umpāgāti	Veterans.
Isimporthlo & Izinseezwa	Younger soldiers.
Amabootu	Lads who have not served in war.

The two former are distinguished by rings on their heads, the others do not shave the hair.

Throughout the country there are ekānda, or barrack towns, in which a certain number of each class are formed into a regiment, from six hundred to about one thousand strong, and where they are obliged to assemble during half the year, principally for the practice of dancing, which is considered as a military exercise. In the whole country there are said to be from fourteen to sixteen large ekāndas, and several of a smaller size; and it is supposed, but I cannot speak from personal observation, that they can bring fifty thousand men into the field. Each regiment is commanded by from two to ten principal officers, that are called Indoonas, of which one is considered as the commandant; and these are assisted by an inferior class, who have charge of the different sections, and attend principally to the distribution of provisions and the shields, &c.

During the reign of Charka, no soldier was permitted to marry until he had distinguished himself in war. At present this regulation has undergone a considerable modification; but still in all cases the King's consent

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must be obtained, and this is seldom given but to the Umpāgāte. It is no unusual thing on any great occasion for the King to issue an order for a whole regiment to marry; and, strange as such a decree would sound to European ears, it would be a happy circumstance if such sweeping orders were more frequent, as, unfortunately, there is no limit to those who are excluded from this indulgence in the number of the concubines they may choose to take. This is done upon principle; and I have heard it gravely asserted as one of the wisest enactments for rendering a soldiery efficient, by keeping them thus aloof from family attachments, and unshackled by domestic attractions! I naturally refrain from entering further into detail, having only glanced at the surface of this painful subject, which is so interwoven with their habits and character, that it is likely to present a formidable obstacle to religious improvement. The example of both Charka and Dingarn has tended greatly to uphold this baneful system, neither of whom was ever legally married according to the customs of the country.

Unkūnginglove, which is the present seat of government, and by far the largest town in the kingdom, is strictly an ekānda, officered by about twenty Indoonas, including Umthlella and Tambooza, who, being the two national councillors and head Indoonas, are superior to all others. By far the greater portion of the soldiers composing this regiment (about nine hundred strong) are chiefs of smaller towns, bearing the appellation of In-

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doona or Umnumzana (head of a village); and it is evidently with a political view of state surveillance, that the most influential of these are formed into this description of body-guard, and that all in rotation are obliged to appear and reside for some time in the capital, where they become not only hostages for the good conduct of those dependent upon them, but are thereby prevented from plotting any scheme for the subversion of the existing government. It may be unnecessary to add, that the King has spies in all directions—an office which is here held in no ill repute; and, consequently, it is difficult to obtain information on many subjects, as the most trivial conversation is often reported to him. Considerable authority is delegated to the principal Indoona of each ekānda, as well to inflict punishment as to reward; and he is always entrusted with a supply of brass armlets and collars for the decoration of those whom he considers deserving of such distinctions.

Laws.—During the reign of Charka every principal Indoona had the power of life and death; but this has since been greatly curtailed, Dingarn, on his accession, restricting it to three individuals only—Umthlella, Tambooza, and Eoto (the Indoona of Congella).

In a country where there is no written language, a stranger, during a short residence, can obtain but a very cursory acquaintance with laws and usages sanctioned only by custom and traditionary record; I shall therefore prefer offering a blank upon this subject to advancing

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what may hereafter prove to be erroneous information, and content myself with merely stating what crimes are capitally punished—

Adultery.

Witchcraft.

Speaking evil of the King.

The houses of malefactors are always taken down; and the sticks by which they are beaten to death, and the dress they wore, are thrown away, and never allowed to be used afterwards.

Customs apparently of Jewish Origin.—1. Circumcision.—This rite, which is now obsolete, obtained until Charka's reign. He allowed it to go into desuetude in his own person, and his example has been followed by the whole nation.

2. It is the usual custom, though not absolutely obligatory, for the younger brother to marry the widow of his deceased brother.

3. On any apprehension of infection, one of the egeer'kha (or doctors) passes through the town, bearing a bunch of small boughs or herbs, followed by a person bearing a large bowl of water, into which the boughs are frequently dipped as he goes along, and the door and entrance of every house sprinkled. This took place during my first stay at Unkūnginglove, in consequence of several of the people who had assembled at the dances having, on their return home, been attacked with sickness. Both the hut which I inhabited, and that of my interpreter, were included, and even the ground about

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the gateway of the town was subject to this mysterious cleansing.

4. The Festival of the First Fruits. — This custom is not peculiar to the Zoolus, but obtains among all the neighbouring nations, and appears now to be perpetuated for a double purpose—to prevent improvidence in commencing upon the first corn crops too early, and to afford an opportunity for assembling and reviewing the nation preparatory to war. The first ripe corn is partaken of by the King, before one of his subjects dares, under heavy penalties, to taste it. Much ceremony is observed, and the annual dances are then commenced, during the continuance of which the greater part of the nation assemble at the capital.

5. A propitiatory Offering to the Spirit of the King's immediate Ancestor.—No altar, prayer, or ceremony of any kind, is observed; the bullock is killed within the cattle-fold, contrary to the ordinary practice, and the flesh is cooked and partaken of in that very spot—an observance peculiar to such occasions.

Connected with this subject, I would merely remark, as a singular coincidence, that the proper name of Ham is not uncommon among the Zoolus. On hearing it called once or twice, I made some inquiry, and was told that it was generally given to those who had a fierce countenance and a voracious appetite; or, in other words, who were "hyena-men," as they were not inaptly designated.

Marriage.—A remarkable distinction is made by these classifying people in the designation even of their women.

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An unmarried woman is called an Intōmebi.

A married woman, but without children, Umfāz.

A married woman, with children, Eneena.

It is not regarded as a matter either of etiquette or of delicacy from which side the first proposal of marriage may proceed—the overture is as often made by the women as the men. In the former case, the pseudo bride, accompanied by another unmarried woman, proceeds to the residence of her elect, some married women following them at a distance. Should the proposal be accepted, the matrons come up and commence singing: there are no words to the song, but it is merely a melody of sounds. On the next day a beast is slaughtered, and the bride and bridegroom, with their friends, partake of the feast. It is strictly required that every part of the flesh should be eaten; after which, the ceremony called Ingăăziso, or washing with beads, takes place. The newly-married couple, with their friends, being assembled, a calabash of water and a basket of beads are brought. The beads are first put into the calabash, and it is then presented to the bride, who pours a little of the water first upon the hands of her husband, and then upon those of her friends, who extend them for the purpose. She then consigns the calabash to her partner, who, in his turn, pours some of the water first upon her hands, and then upon those of his friends, until it is exhausted, when he returns it to her. The bride then throws the beads at his feet, which any of the party but himself are at liberty to pick up and possess—in fact, it becomes a sort of scramble. This,

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as I am informed by a native, (for I have never witnessed it,) finishes the ceremonies on such occasions—subordinate, however, to the all-important consideration of cattle; for until that is duly arranged, the consent of all parties is held in abeyance.

The usual sum demanded is from four to six cows, according to the circumstances of the parties, though, in the case of chiefs' daughters, from twenty to fifty, or one hundred head, are not unfrequent; not, indeed, by way of dower, but as a present to the father or nearest relative of the lady, and partaking too much of the character of a commercial barter. For the acquisition of this species of property Dingarn has a great propensity, often discarding a concubine, and obliging some wealthy subject to marry her for the sake of the herd of cattle which he must receive on the occasion.

Among the Kafir tribes, the marriage ceremonies are much more significant. When all are assembled, a broom, a bowl, and a grinding-stone are presented to the bride, and some assegais and an axe to the bridegroom, as indicatory of their different occupations, while both are exhorted by the elders of the place to industry and good conduct.

Both Jāma and Senzānakona were married, but Charka, in order to support his military system, broke through this rule, partly, it is supposed, by way of example to his subjects, and partly under an idea, that, as long as he continued unmarried, he would not be regarded as a veteran, and, consequently, his life would be less liable to

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be cut short by the ambition of his successor, or the intrigues of his subjects. The latter object, connected with an evident desire to imitate his talented but inhuman brother, seems to be the sole inducement with Dingarn to perpetuate this departure from the better practice of his forefathers. His frequent boast, "I am but a boy—I am too young to marry," although at this present moment about forty years of age, when taken in connexion with the example of his predecessor, can have no other rational meaning.

In connexion with this subject, there is a tragedy too dark to be probed. Neither Charka nor Dingarn ever allowed that they had any children, and it would be instant death to any subject who should make such an assertion! My inquiries on this particular were always met with evasion or constrained silence—a kind of inquisitorial blight at once palsied the tongue, which until that instant had been communicative and loquacious. What could this mean? Two facts, painfully notorious, will sufficiently explain. On one occasion, perhaps from some faint expectation of its being spared, an infant was presented to Charka—the "*hyena-man*" instantly seized his own child by the heels, and, with one blow, deprived it of that life, which with such a father it could have been no privilege to enjoy. This horrid deed was only surpassed by the immediate murder of the agonised mother, whose eyes closed with the vivid impressions of the scene she had beheld.

Dress and personal Appearance.—Little can be said

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on the first particular, with respect to the men, whose undress, with the exception of a few dangling strips of fur suspended from the waist, is but too notorious. Many of the younger women wear merely a fringe belt, made of the fibres of a root; but a short skin petticoat, reaching nearly to the bend of the knee, is the usual costume. Both men and women shave their heads close, the former leaving only sufficient to attach the issigōko, or ring, and the latter, a small tuft, called embeeti, on the crown, which is carefully coloured with red ochre; but neither are worn until the individual has arrived at the age of maturity, prior to which the heads of the young men are not shaved. Strange to say, the will of the King is as necessary for the adoption of either of these badges as in any other of his despotic acts, a whole regiment being sometimes ordered at once to adopt the ring.

That there is some tradition associated with this peculiar costume, I have little doubt, but could never obtain a further reply to my frequent inquiries on the subject, than that it was an ancient custom, which, I believe, originated with this nation, though it has been adopted by many others. The method of putting it on is thus described:—A piece of rush cut, and smoothed to the proper size and length, is closely twisted round with sinew, and formed into a circle by uniting the ends; with sinew it is then sewn to the roots of the hair, which in every other part, even within the circle, is entirely removed, and the ring thus closely fitted on the scalp, and blackened over with the black wax of a honeycomb, is completed.

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UNIV. OF CALIFORNIA

Amatembu Man & Woman

Zoolus in their War Dress.

C. Hullmandel's Lithography.

Published by W Crofts Chancery Lane

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Being composed of several tribes and conquered nations, a great difference of complexion is perceptible among the Zoolus; some few are nearly as light a copper colour as the bushmen on the borders of the colony, but a dark chocolate is the prevailing shade, though others, especially from the neighbourhood of De la Goa Bay are jet black. Dingarn himself is nearly so. The generality of the men are of the middle size, light, active, and well-proportioned, they are excellent walkers, and will almost compete with the Syces of India in running. Although far from cleanly, crawling into their houses upon their bare knees, and accustomed to tread about with unconcern in all the filth of the cattle-fold, both men and women are fond of bathing, for which purpose they generally repair to the nearest stream once a day, and after first smearing themselves over with blue clay, if it can be procured, by way of soap, return greatly embellished by the operation.

The war-dress consists of a thick, full kilt, composed of cats' tails, descending nearly to the knee, the shoulders and upper part of the body are decorated with the long hair of ox tails, and the head is protected by an otter skin cap; the whole has a very martial appearance. The common tails worn at other times, a few in front, and some longer and more widely apart behind, are strips of wild cat and monkey skins, and worn with the fur outside.

Language.—Although the Kafir and the Zoolu languages are very similar, there are not only many words in the latter which are not found in the former, but the signification of the same word frequently differs in both. In the Zoolu, the clicks are far less frequent, and from this,

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and other peculiarities, it is considered by those competent to judge, as at least a purer language than the Kafir, if not that from which it was originally derived.

There can be no doubt that it is spoken over a considerable tract of the interior country, not only by the tribes acknowledging Umselekāz to the north-west, but by a people under a chief named Sopūza, nearly due north of Unkūnginglove, inhabiting a country about the parallel of De la Goa Bay, and also throughout the territory of another powerful chief further north, called Sotchangān, so that it may be considered as universal between the 31st and 36th degrees of south latitude, and, with the exception of a small territory bordering De la Goa Bay, from the sea coast to the 29th degree of longitude.

While on this subject, it may be as well to remark, that notwithstanding it has been hitherto the habit of all writers on this part of Africa to employ the following terms, caross, kraal, and assegai, as respectively indicating a skin cloak, a native village, as also a cattle fold, and a dart or spear, not one of them have any signification in any of the native languages now spoken, and are generally believed to have been a corruption of Dutch and Hottentot, but it will only be necessary to give the Zoolu terms which exactly correspond with the Kafir, in order to shew the absurdity of perpetuating such an innovation.

Ingoobo . any garment, either cloak or petticoat.
Umzi . . a village.
Issibāia . a cattle fold.
Umkōnto . a dart or spear.

Had not the term assegai already become so familiar

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even to an English ear, it would not have appeared in this journal; to have substituted the native word, might have appeared like affectation; with respect to the other two, they were easily dispensed with altogether.

As there is a peculiarity in the expressions employed by way of salutation among almost every nation differing in language, it may not be out of place to give here the precise terms used by the Zoolus, with a literal translation.

Salutation . .	Dākubona . .	I have seen you.
Reply . . .	Yearbo . . .	yes.
or	Debona wăna .	I see you.
sometimes . .	Deā-fooma . .	I agree.

Description of various Implements and other Articles used by the Zoolus.

The shield is made of ox hide, with a stick secured down the middle, and ornamented at one end with leopards' fur, it reaches from the ground to about the mouth of a moderate sized person; in windy and in wet weather they are almost useless, and, in the latter case, are frequently rolled up when on a march. The Zoolus prefer attacking in open ground, contrary to the practice of the Kafirs, and seldom throw, but stab with their short spears, of which a bundle of five or six are usually taken when going to war; but arms are seldom borne in their own country, excepting when on a hunting expedition, or making a journey, and then a single umkonto, with one or two straight sticks, is all they require. The shields of every regiment are as nearly as possible of the same colour, and

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by this they are often distinguished: thus the white and the black Clomanthleen; white is the favourite colour, and has a good effect, contrasted with the black skin of the bearers; such are the shields of the Unkūnginglove men.

Musical Instruments. (See Plate 1.)

Fig. 4. The calabash attached to the bow, increases and softens the sound produced by striking the string with a short stick.

Fig. 5. Is a common reed pipe perforated by keys, and blown like a child's penny trumpet, though at a distance the sound is not unpleasant; the same simple instrument I have also seen used for a similar purpose by the natives of Tahiti and other islands in the South Seas.

Fig. 6. A goat or sheep's leg bone, from which a sound is produced by blowing across the smaller end, as children do into the pipe of a key. The shrill notes of some of the wind instruments employed in the band of the late Dey of Algiers, have often grated my ears, but the sudden jar produced by this far surpasses any thing of the kind I ever endured. So much has already been effected by the surprise of a galvanic shock, that it may be a question how far a beneficial result may not, in some extreme cases, be produced through a different organ, by means of this instrument of oral torture. In every great dance it was always introduced, and as invariably sent me to the opposite side of the ring. My memoranda of the names of these instruments have been lost, but I doubt not, from the above description, which I believe contains nearly all that

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can be said upon this head, the profession will sustain it without much regret.

Method of Smelting Brass.

The bellows is worked by directing the cow's horn, which forms the nozzle of two leathern bags, into the larger end of an eland's horn, and alternately raising and depressing them; by which means the opening at the top is closed or shut with the hand, as shown in Plate 1, Fig. 7. The crucible is sunk its whole depth into a bed of ignited charcoal, to the lower part of which the extremity of the eland's horn is directed, and in this manner the metal is molten, and either run into bars for forming throat rings and armlets, or into smaller clay moulds for the knobs and studs with which the women frequently ornament their girdles and ingoobos (petticoats). The crucible is composed of a coarse sand stone, procured in many parts of the country, and capable of sustaining any degree of heat without splitting. The greater proportion of this metal is procured from the Portuguese settlement at De la Goa, an intermediate tribe of Zoolus near the Bay conveying it for them to Unkūnginglove or Congella, and receiving in return ivory and cattle. There is no doubt that the whole of this trade might be transfered to Port Natal; indeed Dingarn has expressed as much, provided he is as well supplied with brass, which is generally sent out in bars about a foot long and an inch in thickness. Iron is abundant in many parts of the country, but it is only worked in

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the mountains, about the head of the Amatikoola, whence sufficient is procured for the heading of all their assegais, axes, and hoes.

Fig. 8. Egoodu, or Smoking Horn.—The tobacco is placed at the end of a reed introduced into the side of an ox's horn, which is filled with water, and the mouth applied to the upper part of the horn. The quantity of smoke which is inhaled through so large an opening, unconfined by a mouth-piece, often affects the breath, and produces much coughing; notwithstanding which, the natives are particularly fond of it. Tobacco composed of the dried leaf of the wild hemp, here called Dăcca, is in general use, and has a very stupifying effect, frequently intoxicating; on which occasions they invariably commence, long and loudly, to praise the king—a soliloquy which has often disturbed me, though at some distance from the hut whence it proceeded. Dăcca is indigenous throughout the country, and tobacco is frequently seen growing wild near deserted villages, but it has, I understand, been imported. Though smoking is comparatively confined to few, all, without exception, are passionately fond of snuff, and no greater compliment can be offered than to share the contents of a snuff-calabash with your neighbour. For this purpose the hand is extended, and a certain quantity shovelled in by means of a small ivory spoon, the whole of which is then sniffed off from the palm of the hand; and worse than a Goth would that barbarian be, in their estimation, who would wantonly interrupt a social party so employed. Often have

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I been obliged, patiently, to await the disappearance of the last grain, rather than too harshly urge them on, even when on a journey requiring speed.

Fig. 9. Etoonga, or wooden milk pail, used only by the king's herdsmen.—While collecting the cattle together, and during the whole operation of milking, they utter a shrill whistling noise, which, from habit, the cows attend to and become more quiet.

Fig. 10. Issigoongu, or bowl for containing outchualla (native beer).—It is composed of black earthenware made by hand without the aid of a wheel.

Fig. 11. Wooden spoons.—The smaller one, merely the longitudinal section of a calabash, is the most frequently used, though both are often dispensed with.

Fig. 12. Snuff calabash, and spoon.—The snuff is composed of dried dacca ground with burnt aloes; the spoon is of ivory.

Fig. 13. Issitūgo-tūgo or scraping-knife.—Made of ivory, and used in hot weather to scrape the moisture from the forehead and face.

Having now embodied the few memoranda to which I have alluded, I will pass at once to the Journal, which commences about this time.

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JOURNAL.

Saturday, April 25th.—In consequence of the number of Zoolus who at different times have taken refuge here, and the frequent threats of reprisal from Dingarn, which have recently become more alarming, a meeting of the Europeans was held this afternoon, at Mr. Cane's, to devise some plan for our mutual security. After some little discussion, on which many plans were advanced, it was unanimously resolved, that, as this appeared to be a favourable opportunity, a treaty, based on the following terms, should, if possible, be entered into with Dingarn, viz. Provided he will guarantee the lives and property of every individual, white and black, now residing at Port Natal; we, on our part, engage to repel with all our power, and never more to receive any deserter from his dominions; and immediately to acquaint him of the circumstance, should any of his people elude our vigilance, It was at the same time agreed that no deserters should be given up until some arrangement of this nature had met with his sanction. Having been requested by the meeting to undertake the negociation, I made arrangements for commencing the journey as early as possible.

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Sunday 26th.

"Ye are not your own, for ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." (1 Corinth. vi. 19, 20.)

Servants of a God of love!
What a privilege is ours;
Let our hearts be fixed above,
Let us yield Him all our powers.

Think, oh! think the price He paid,
Free and costly—'twas His blood!
What a debt on us is laid,
Washed and ransomed in that flood.

Freed from sin's debasing chain,
"Whose we are—Him let us serve;"
Love should all our thoughts constrain,
For nothing we can e'er deserve.

'Tis for this on earth we're sent,
Health and strength are not our own;
Life itself is only lent,
On the altar to be thrown.

Living sacrifices here,
Let us consecrate each day;
Let the love of Christ endear
Every trial by the way.

He who bought us still is nigh,
Though we are helpless, He has power,
Grace and fulness to supply,
And shield us in the trying hour.

Joyful then our course we'll run,
Till the promised prize we gain;
Share the glory Christ has won,
Behold Him who for us was slain.

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Tuesday 28th.—Yesterday afternoon, at about four o'clock, I set out on my second visit to Dingarn, accompanied by a hired waggon, my interpreter, and two native servants, Umpondombeeni and Dingĕzwā. We passed the night on a hill three miles beyond the Umgăni, but were unable to proceed before half-past eight this morning; my horse, although knee-tied, having strayed back to the river. At half-passed twelve crossed the Umslutie, and stopped to breakfast, proceeding again at twenty minutes past three. Throughout this country there is a high grass frequently met with, which is very fragrant, at this season it was particularly grateful. The blade is broad and long, and the reedy stem, at the top of which are the seeds which emit the scent, often rises to the head of a person on horseback. The stem when dry is in general use among the natives as a fire-stick, and is the only substitute for a lamp which they possess. Advancing about half a mile, a view of the sea is obtained, but which is soon after obstructed by the hills; on the left is a distant range of table-topped mountains, each terminating very abruptly. The chief employment of the Europeans about Port Natal is in hunting the elephant and buffalo; one party we had already passed, and as the evening closed in, and we were about to ascend a hill for our night's bivouac, we fell in with a second so grotesquely habited, and in so wild a situation, that I could not resist scribbling in my journal the following doggerel lines, in order to amuse the solitude while accompanying on horseback my waggon at its stately pace.

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THE NATAL HUNTERS.

In olden times we oft have heard,
Though many deem those tales absurd,
  Of half-tamed men called Buccaneers
Who scoured the sea, and oft the land,
On plunder bent, with sword in hand,
  Cutting off noses, sometimes ears.

Now these men, as the story runs,
Were strangely garbed, though armed with guns,
  And blunderbluss, and spear;
All men of wild terrific mien,
The fiercest that their foes had seen,
  Transfixing all with fear.

Now just such men as these I've seen,
As wild to view—on slaughter keen;
  But, perhaps, you'll think I'm jesting;
'Twas but the other night I found
The ruffians seated on the ground,
  Each from his labours resting.

White, brown and black, of varied hue,
Composed this strange—this motley crew,
  The sullen Hottentot and blithesome Kali;
So long unshaved the whites had been,
Thick bristles stood on every chin;
  Despised the toil of washing daily.

Each proud Incosi* stood erect,
Which added much to the effect,
  The rest like monkeys crouched behind;
It would not many words require,
To give an inventory entire,
  Of all their habiliments combined.

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* Native term formaster or chief.

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Four leathern trowsers duly worn
With woollen frocks, some badly torn,
  Two bonnets rouge—a hat crowned,
Three shoes that ne'er had covered hose,
With openings wide t'admit the toes,
  Were all the four white people owned.

In suits of ditto, *closely fitted*,
The natives never can be pitied,
  One garment lasts them all their days;
But Hottentots on finery bent,
Are not so easily content,
  And ape their moody masters' ways.

The lip moustached—the sallow face,
Denote that haughty, thankless race,
  They'd sell their skin for brandy;
E'en Erin's sons they far eclipse,
In placing goblets to their lips,
  Whene'er they find them handy.

A few I marked with strange attire,
While crowding round a blazing fire,
  Some sea-cow fat devouring.
Red caps and tattered frocks they wore,
With brigantines besmeared with gore,
  Like border bandits lowering.

In strange confusion, round them strewed,
Muskets and powder-horns I viewed,
  With skins, and fat, and dogs, and game;
For neither elephant nor buffalo
They ever leave in peace to go,
  But fell with deadly aim.

I've seen the savage in his wildest mood,
And marked him reeked with human blood,
  But never so repulsive made;

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Something incongruous strikes the mind,
Whene'er a barb'rous race we find,
With shreds of civil life displayed.

There's more of symmetry, however bare,
In what a savage deigns to wear,
In keeping with the scene;
These, each deformed by what he wears,
Like apes that dance at country fairs,
Seemed but a link between.

'Twould puzzle poet—painter too—
In vivid colours bright and true
That living chaos to pourtray:
The twilight shed a ghastly glare
On all the group assembled there,
As round the flick'ring fires they lay.

The Zoolus' song, the white men's cheers,
With grating Dutch, assailed our ears,
As we approached their lair;
E'en faithful Echo stood amazed
At the wild Babel they had raised
Upon the evening air.

E'en now the image haunts my brain!
Those hideous forms and shouts remain,
Like fever'd dreams on restless nights;
And perhaps 'twere better here to end
These sorry rhymes, lest I offend
By painting such outlandish sights.

Thursday, 30th.—Travelled yesterday until a quarter past one, when we stopped to breakfast on the left bank of the Umshlala, and in the afternoon reached the Mavootie, the largest stream between the Umgăni and Tugăla. At daylight this morning, observed the buffalo-birds very

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busily employed, perched upon the backs of the oxen: they are generally found where cattle or buffaloes are numerous, living upon the insects which they find in their coats; they are rather larger than a swallow, with a thick red bill, and make a chirping noise during the whole time they are thus occupied. Soon after sunrise, descended the hill, and crossed the Mavootie: from the ford the embouchure of the river can be seen, the coast being not more than three-quarters of a mile distant. The country, for a few miles on each side of the river, is bare of trees. Passing this district, a wild cat was started, which, pursued by the people, took refuge in a tree, from which it was soon pelted down with sticks, making a surprising bound to reach the ground. Its next retreat was a clump of bushes, out of which, with the aid of a dog, it was at length beaten and killed. In colour it very much resembled some of our tabbies, but was considerably larger. It became so desperate at last, that the dog would have been unable to secure it, but for the assistance of the people. After crossing the Norte, the country, as we approached the Tugăla, became more clothed with trees, chiefly mimosa. Crossed the Singuassie at a quarter-past twelve, to breakfast, and proceeding again at three, reached the Tugăla, through a beautiful and undulating country, at half-past four.

The river being pronounced fordable, though over the floor of the waggon, the necessary preparations were made, by cutting stout poles, and laying them across the sides, and on these the contents of the waggon were

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PASSAGE OF THE TUGÁLA.

placed, leaving a clear passage for the water below. Having procured assistance from Mambayendi, we proceeded to the ford, but so steep was the descent to the water, that it was only by the weight of several natives holding on the ropes attached to the right side of the waggon, that its equilibrium was preserved. Once in the stream, all went on well, though it was necessary to make a considerable circuit, in order to prevent the oxen from actually getting out of their depth. The whole scene was highly amusing—the floundering of the oxen, the energy of the drivers, the loose cattle urged on by a number of natives, wading with the lighter baggage—the river itself (a fine feature) wending through precipitous banks, altogether left an impression I shall not easily forget. The day closed upon us as we ascended the opposite bank; and being too dark to proceed, I rode on to a village, two miles distant, in order to obtain a guide, which was effected not without difficulty, the man himself losing his way while attempting to direct me back to the waggon; however, we all soon after reached Mangnenas village, and I again occupied the same hut in which I had slept on my former journey.

Friday, May 1st.—The darkness of the preceding night having obliged me to leave several things to be carried across the river this morning, we were unable to proceed until half-past ten. Umpondombeeni preceded to show the way, being the only person in the party acquainted with it; but as native footpaths are the only tracks, and he was but little experienced in the description

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of road necessary for a waggon, we were in consequence obliged to make frequent detours. Passing through a hilly country, with scarcely any trees, we stopped at twenty minutes to two, at a town called Neki. Sequābāna, the Indoona, and his people, were very civil; and having procured some sour milk, soon after three we continued our route. Crossing the Amatekoola, the bank by which we emerged was so steep, that the oxen knelt on many parts of the ascent in order to raise their bodies by their hind feet. The country is here prettily broken, and more clothed with trees. While riding at a little distance in front of the waggon, a hyena sprang up from the long grass, just before my horse. Soon after five, stopped for the night at a village situated on a hill, called Muckachani. This is one of the King's places, contains twenty-nine huts, and is under the controul of Mārwa (Dingarn's great aunt, who resides at Intoutella), she being a daughter of Jāma, his grandfather. Much art had been employed in clipping the ears and bending the horns of the cattle at this place—the horns of many were made to turn inwards, and the ears to flap down somewhat similar to those of the elephant, as shown in Plate 1, Fig. 14.

Intermingled with the huts, at this season of the year, a number of temporary granaries are seen stuck about in all directions; they are generally either bell-shaped or cylindrical, lightly formed of grass or reeds, and daubed on the outside with a composition, which will not bear analyzing, in order to exclude the rats as well as the rain.

Saturday, 2nd.—Set out at half-past nine—crossed an

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extensive plain, in the centre of which is a large military town, called Itontella. Mānkăna, the Indoona, was absent with the King. Proceeding from thence, the country is open, with high grass, but scarcely a bush to be seen. After passing the Neazani, a small stream, the country is more elevated and broken, but equally bare of trees. At one, stopped to breakfast at a small village, Empendiswani, and proceeded again at half-past four. Soon after crossing the Kūkūsi, a small stream the banks of which are very steep, we entered a mountainous district, but scarcely a tree is to be seen on the whole range. Having accomplished the ascent, which is very precipitous, we obtained a distant view of the sea on the right, and overlooked an extensive range of mountains in the opposite direction. A few villages are widely scattered among these mountains, and several natives, induced by curiosity, ran across the ridges, and met us on the path. Ensuzāma, the village where I proposed remaining until Monday, was long seen at the foot of a mountain, but so completely was it beset on all sides by precipitous slopes, that we were obliged to make a very considerable circuit before we discovered a practicable one by which to descend with the waggon. This place belongs to Nougālāza (Indoona of Clomanthleen Inthlopi): his mother, who resides here, did the honours, and after some little trouble provided me with a very inferior hut, though I believe the best that could be spared. Before I had entered, it was nearly filled, and for some time I was obliged to endure the inquisitiveness of a large party of natives, who

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amused themselves by turning over the leaves of my memorandum-book, examining my writing materials, and even my dress. Although eager to see every thing new, they were far from rude, and perfectly good-humoured.

Sunday, 3rd.

"Remember the Sabbath day to keep it holy."—(Exodus xx. 8.)

Awake, my soul, to grateful praise!
This hallowed morn, with blessings fraught,
Beams on the world with milder rays,
Proclaims what dying love has wrought.

Well may we cease from worldly cares,
Awhile to trace the glorious plan;
The heritage of which we're heirs,
With awe and gratitude to scan.

How few the hours sincerely given
To Him whose blood our ransom paid!
Our hearts how cold! what earthly leaven
Our holiest services pervade!

Oh for that faith enduring—bright,
Which made the wrestling Patriarch bold
For grace to live no more by sight,
But walk with Thee, like saints of old!

On this bless'd day thy love reveal;
Impress thine image on my heart;
Kindle within, a brighter zeal;
Some foretaste of thyself impart.

Breathe life in every offered prayer;
Each idle, wandering thought restrain;
My will subdue, my heart prepare,
Fervent in spirit to remain.

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An unction on thy Word bestow,
A willing, child-like spirit give;
That I may practise what I know,
And on that hidden manna live.

So, when these earthly Sabbaths fail
Which oft have cheered me by the way,
Like pools along the thirsty vale,
My soul shall hail a brighter day.

Glorious hope!—a rest from sin!—
No tempter there, to mar thy peace;
With saints and angels to begin
A Sabbath that shall never cease.

Till then, vouchsafe thy presence nigh,
Accept the ransom Jesus bare;
So shall my soul with transport fly
Thy face to see, thy bliss to share!

Kafir service in the tent.

Monday, 4th.—Set out at half-past eight; had great difficulty in crossing some of the mountain gullies; the grass in the ravines often over my head on horseback. While searching for a passage for the waggon, my horse fell, throwing me over his head; his feet had sunk into an ant-eater's hole, which are very numerous throughout the country, and which, on account of the high grass, it is often impossible to avoid. This is about the tenth fall I have had from the same cause.

At half-past ten crossed a mountain-stream called the Măyăāzi, and immediately after commenced a very steep ascent; a few stunted mimosa only to be seen on the whole

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range. This toilsome ride was occasionally enlivened by numbers of men, whom we met, accoutred with head-plumes and shields, on their return from Congella, where the King was now residing, and before whom they had been engaged in driving cattle furiously, for his amusement. During the whole of this journey the weather had been beautiful, and the sky generally without a cloud. At a little before one we obtained the first view of Congella, the tops of the huts just appearing above the circular fence which covered the slope of an opposite hill. As we wound up the ascent towards the gate, Mambayendi, who had preceded me, made his appearance, and soon after went to inform the King of my arrival. He soon returned with a message from Dingarn, to inquire whether I should wish to have a house, thinking, probably, that I should prefer the waggon. On being answered in the affirmative, the chief Indoona was desired to furnish a large one, and, in little more than a quarter of an hour, I was snugly seated in my new abode, though, as usual, sadly crowded with curious visiters. The King having previously inquired what provisions I wished, sent a good supply of oūtchualla (beer), some milk and Kafir corn-meal; and while we were regaling ourselves on the two former (being the first food we had tasted this day), Mambayendi again appeared, to inform me that the King had presented an ox, but that, as it was his wish that the hide should be returned to him for shields, he requested it might be killed in the usual manner. The unfortunate animal was soon afterwards speared, but walked some distance before it fell, and even

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In stone by T.M. Baynes.

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CONGELIA.

UNIV. OF CALIFORNIA

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then lingered some minutes before it expired. At a little before six Dingarn sent to signify his desire to see me. He was seated on the outside of the high fence which incloses his Issigōrdlo, or palace, habited in the same blue dungaree cloak which he had so often worn at Unkūnginglove, made somewhat more gaudy by a strip or two of some red baize I had given him, sewn on the skirts. Scarcely had I seated myself, when his inquiries were directed to a leathern sack, borne by Umpondombeeni, and placed on the ground beside me. On being told that it contained some few presents intended for him, he was all curiosity until the whole had been displayed before him, consisting of a long deck glass, a pair of naval epaulettes, three pairs of lady's gilt bracelets, a silk sword-belt and tassel, some small looking-glasses, rolls of coloured riband, red baize, printed calico, and several coloured engravings of English costume and field sports, with a view of the Pavilion at Brighton, and a full-length portrait of George the Fourth, and also of our present gracious Sovereign. He was delighted with the epaulettes, but much puzzled how to display them to the best advantage, until informed that the shoulder was the proper place, and that they would greatly become his red cloak, when he took the hint and directed them to be sewn on it. His endeavour to squeeze his wrists into the compass of the bracelets was quite amusing; fearing that he would break them, I assured him that in my country they were only worn by ladies. "Ah!" he replied, "they shall not wear them here." With the prints he was greatly amused, and what sur-

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prised me not a little was, that he was enabled to appreciate the beauty of the female faces, which he pronounced very handsome. He greatly admired the full-length portraits of the King, one in his robes, the other in a naval uniform; but was evidently more gratified with the hunting scenes than with any that had been shewn him. While looking over the view of the Pavilion, he called me near, to point out the entrance, which happened to be hid by a coach and four, represented as standing before the door. Observing also, among the groups in the same place, a gentleman and lady arm-in-arm, he exclaimed with some surprise, "Is that your mode of walking with women?" The sword-knot was no sooner exhibited, than it was placed round his neck, the tassel hanging in front. With the glass, which I had purposely reserved for the last, he was highly gratified; and on once seeing it adjusted to the proper focus, he managed it tolerably well himself, even declining my offer to assist him in directing it to the moon, which was shining brightly at the time. Having recommended the support of a man's shoulder, he persevered until he succeeded in catching a glimpse of the moon, when he exclaimed in triumph, "Deāibona conalappa" (I see it here). As no allusion was made to the object of my visit (some idea of which had already been conveyed to him by Mambayendi) I concluded he was awaiting the return of the two Indoonas, Umthlella and Tambooza, who were at Unkūnginglove, and had, I understood, been sent for immediately on the arrival of Mambayendi. This interview lasted three-quarters of an hour.

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Tuesday, 5th.—Both yesterday and this morning I have been visited by Eōto, the Indoona of this place, and of the whole Clomanthleen district; he is an elderly person of mild appearance. While seated under a tree, to which I afterwards walked, enjoying the view of a richly wooded valley surrounded by mountains, about two miles from the town, some men came up bearing a dead leopard bound to a pole upon their shoulders; it had been caught a few miles distant, by the dogs, and afterwards speared; and they were now carrying it to the King, from whom they expected the usual reward of a head or two of cattle. There are three kinds of this species in the country, all included by the Dutch and the Colonists under the general name of Tiger, although that animal is here unknown, the panther and the leopard alone being met with on this part of the continent. While engaged at the waggon, which had been drawn up near the gate, I received a visit from Ulangăzāna, one of Senzanākona's wives, who resides here; although only an inferior wife of his father, she bears, with many others, the appellation of "the King's Mother." She is of middle age; possesses a mild and intelligent countenance; and, like her august relative, is of a very dignified size. So rigidly are infants proscribed from these military towns, that I was last night much surprised at hearing the cry of one in an adjoining hut, and observing several young children in the course of the day. I found on inquiring, that in consequence of the King having been brought up when a child among the people of this place, an exception has been made in its favour.

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There is something so repulsive in this unnatural exclusion, that this circumstance alone has prepossessed me in favour of Congella, more especially as it is thus calculated to afford a wider field for Missionary labour than Unkūnginglove. It is between these two places that Dingarn generally divides the year; the latter however, being the capital, is his principal residence.

The setting sun gives a remarkable effect to the bold mountain ridges which surround this town; and I was returning to my hut after witnessing this splendid scene, when my attention was attracted by a number of female voices ascending from the valley. A string of women, forty-one in number, bearing large bowls of beer upon their heads, soon made their appearance, winding up the hill, singing as they went, until they reached the Issigōrdlo. They had come from one of Eōto's places, where, during the King's residence here, the beer for himself and his umpāgăti is prepared.

Wednesday, 6th.—My enemies, the rats, are here in greater force than ever; and, although I purposely brought a stretcher with me, in the hope of raising my bed beyond their reach, one of them actually contrived to perch upon my head in the course of the night. This morning Umthlella and Tambooza arrived. It is singular to trace the rapidity with which every the most trivial conversation I hold with the people is conveyed to the King. Having yesterday inquired respecting the appropriation of the leopard skin, and understood that it would be given to one of the Zebōngas, or praisers, to make a new dress for the

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dance, one of them by order of Dingarn was sent down early this morning, habited in the same skin cloak in which he had appeared at Unkūnginglove, which he exhibited for some time, praising the King, leaping and floundering about in imitation of the wild animal which he was supposed to personate, but of the two appeared the more ferocious. As I was now enabled to inspect his dress more narrowly, I took the opportunity to sketch his appearance as he stood before the hut.

At four o'clock a message came from the King, desiring to see me; and knowing his passion for dress, and concluding that he would now enter upon the business of my visit, I went up in full uniform. He was seated as before, just without his fence, accompanied, at a respectable distance by Umthlella and Tambooza. Having seated myself, I waited, as usual, for the King to commence the conversation, until I feared my silence might appear rude, when I inquired of Mambayendi, who accompanied me, whether he was waiting for me to speak. Dingarn, who overheard my question, and was eying my dress with great earnestness, replied that he must have time to look at me before he could say anything. I told him that this was my war dress, and that I always wore it when I approached my own sovereign. He said it was very handsome, and commenced a close examination of every part, particularly the sword, which I handed to him. Seeing that he was greatly pleased with the workmanship of the hilt, tassel, &c., I said that if he would like to have it I would present it to him. He readily accepted it, saying that he "liked

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every thing," and amused himself for some time with drawing and sheathing it again. The ridiculous part of the ceremony being over, Dingarn commenced the business by observing that he had not before asked me respecting the news I had brought, as the Indoonas were absent, but that now they were come he wished to hear it. A meeting of the white people at Port Natal, I informed him, had lately taken place, to consider what was the best method to prevent his people from deserting and coming down to us in future. The advice I had given, and which was unanimously adopted, was then stated, as also the request that I should communicate it to him, which I was glad to undertake, being desirous at all times to be the King's friend. In reference to the proposition to send deserters back, provided he agreed to the arrangement, he asked, "Would you send them bound?" "We could do nothing," I replied, "unless he agreed to guarantee the lives and property of every individual now residing at Port Natal. The white people were but few, while the natives were comparatively numerous; and as the greater part were deserters from him, they would never (being themselves in similar circumstances) be induced to lend their aid to secure a single individual who sought refuge among them; and, however desirous the white people might be to second the views of the King, it would be quite beyond their power, as the natives would contrive to harbour and secrete them in defiance of all their vigilance. On the other hand, once assured of their pardon and security, the black people would, I had no doubt, assist us; and it would then be difficult

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for any deserter to make his escape." Dingarn at once entered into the plan, which he considered equitable; and after picking a little of the fence, and considering a minute or two, he turned round and with some energy said, "he granted all; that he would never molest any of his subjects now at Natal for past offences; that he should keep fast his word; but that he knew the white people would be the first to break the treaty." I observed here, that "true Englishmen never broke a treaty; that it had always been our boast to adhere to them; and that, if he had met with white people who had deceived him, he had been unfortunate—they were not the right sort of Englishmen." Dingarn replied, "I believe you. I am glad, very glad, and thank you much for the word you have brought. I have seen many white people, but now a great chief is come among us, to whom I can speak my heart." I told him that "I needed no thanks; that it was only my duty; that I feared God, and therefore he might rely upon all I told him, for I dared not speak what was not true. In God's word we were told to do to others as we would be done by; and, therefore, while in his country, I should study his interest as much as I should that of my own sovereign." Here he pointed his finger at me in their usual style of recognition and satisfaction when animated, and again thanked me for the good word I had brought. The particular object of the conference being now concluded, the sword again became his plaything, and he asked several questions respecting the devices on the hilt and blade, particularly how the lion's head was formed. Dingarn then inquired the object of Mr. Fynn's mission to

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Fāku; which I told him was to encourage Fāku, who had resolved to stand fast by the English, who were driving the Amakasa before them, and were shortly expected to enter Hinza's territory. Being desirous, while on this subject, to impress him with some idea of the power of the field-pieces which accompanied the British force in Kafirland, I could scarcely keep my countenance on hearing them designated by the ridiculous term "by and bye," an adopted expression now universally applied to cannon or great guns. The origin of this term is somewhat curious. Lieutenant Farewell, R.N., who was the first settler at Port Natal, had constructed a fort round his house, on which some carriage-guns were mounted *. These guns excited much curiosity among the natives, and he was frequently questioned by them as to their use. His usual reply was, "You shall see by and bye;" until hearing the last words so frequently repeated in reference to the guns, they naturally concluded that was the proper name. A messenger was now sent for the coloured prints, in order that they might be exhibited before the Indoonas. Certainly nothing could have been more happy than the selection. Dingarn was delighted with every one, and told me that during the whole of yesterday, until the sun went down, he had amused himself with looking them over. Observing a carriage drawn by horses, in one of the prints, he expressed his surprise that they should be employed for such a purpose, having always imagined, as he said, that *waggons* were only drawn by oxen. Having never seen any

*No vestige remains of these buildings.

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other description of wheeled carriage, it was difficult to convey an idea of the distinction, and he seemed astonished at the rapidity with which I told him carriages in England were whirled along. It was amusing to observe that the Indoonas were as much struck with the beauty of the female portraits as Dingarn, which, considering the antipathy generally evinced by blacks to a white skin, could hardly have been anticipated. Dingarn was quite animated while talking over the sporting pieces, and, in imitation of one of the scenes (partridge shooting), placed the hilt of the sword to his shoulder, and pointed it upwards, in the attitude of taking aim. Contrary to my expectation, he had contrived to squeeze his wrists into a pair of the bracelets I had given him yesterday, and which I had thought scarcely possible. At half-past five, I took my leave, thankful at the good success of this my first attempt at negotiation.

Thursday, 7th.—This morning, had a long conversation with Umthlella and Tambooza, in my hut; making them at the same time a present, consisting of cloth, printed calico, and a few naval buttons. I told them that my heart was still as anxious as before to speak to them the words of God, and that I should be much obliged if they would take my words to the King. They both replied in the most friendly manner, saying that they had held fast the word which I had spoken yesterday, namely, that I desired to be the King's friend; that those were good words, and had made their hearts glad. They said, that the King's heart was now towards me, and inquired if there was any thing else which

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I wished them to mention to him. I told them that the King had well provided for all my wants; that I had nothing further so ask, and no other wish, but his permission to tell them what God had said. It was, I informed them, by keeping His word that we had risen to be a great people, and as it was my desire to do them good I wished them also to become acquainted with it. They left me, much pleased with the presents, and promised to acquaint the King with what I had said. Though not relevant to this subject, I cannot omit the curious reply of Umthlella to my question—"How do you manage to sleep with so many rats continually running over you?" "We don't mind them," he said; "it's only play; they are poor little wild animals, looking about for food; the only harm they do us, is eating our corn." I felt almost inclined to envy the perfect indifference with which he treated these unwelcome visiters. The evening set in with heavy rain, which, much to my inconvenience, penetrated my hut in several places. Dingarn kindly sent to inquire if I was cold, and whether I should not like a fire. I desired the messenger to assure him that I was very comfortable, but I had not at that time discovered the leaks in my roof.

Friday, 8*th*.—Dingarn sent to say, that some of the people had observed me walking about alone among the bushes, a long way from the town, and that he recommended me not to go there again, as there were many wild beasts in that part, and several of the people had been taken off by them, and never heard of since. The fact is, there is so little water about this place, and that so pol-

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luted by the washing of hides for shields, &c., that I had crossed the mountain in quest of a place to bathe, and, finding the walk and scenery so pleasant, had been induced to extend it. Having desired them to thank the King for his consideration, he soon after sent his servant Barka, who, accompanied by Mambayendi, had directions to shew me a place where the water was good, and much nearer.

Saturday, 9th.—Had a long interview this afternoon with Dingarn, in the Issigōrdlo, the conversation was nearly in the following words:—"To-morrow is our holy-day, on which we do no work." *Dingarn.*—"Are not my people to do any work?" *A.* "They have not yet heard God's words: those who have understood them, will not work on that day, but employ it in worshipping God; it is, therefore, my wish to say all that is in my mind, to the King, on this day. It is necessary that the agreement between us and the King should be taken to Port Natal as soon as possible, as I wish the King's words to be known there, and, therefore, it is my intention, that the waggon should return the day after to-morrow, but I do not wish to take leave of the King, without letting him know all that is in my heart." *Dingarn*—"Say on." *A.* "I feel just as anxious to do your people good as ever, and I know that the best way is to teach them the word of God. This was what I came up for before, and now it is my only desire." *Dingarn.*—"It was in my heart to let you stay and teach when you came before, but the Indoonas were against it." *A.* "I thought so at the time. If the King pleases, I will now stay for this purpose, but if not,

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I will return with the waggon." *Dingarn.*—"How will you teach the people at Port Natal?" *A.* "I have already sent to Graham's Town for another person to come out and teach them, so that I can now remain with the King if he pleases." *Dingarn.*—"I wish you to go to Port Natal, and see that they keep the agreement, for I have often spoken to them, and know that they will not adhere to it unless you are there." *A.* "It will not be necessary that I should go, a letter will do as well; they will then hear your words, and keep them." *Dingarn.*—"How do you mean to teach; shall you want the children?" *A.* "I shall not trouble the children at first*; all I wish to do, is to speak openly the words of God." *Dingarn.*—"Do you mean the 'Book'" (alluding to the Testament I usually carried with me). *A.* "Yes, that book contains God's words. I should speak them to all the people, before the King, who could then judge for himself, whether they were not good words." *Dingarn.*—"How many could you teach; would these be enough?" (pointing to about fifty of his women, who were standing near.) *A.* "Yes, and many more; if they were all seated round, I could speak to all the people of this town at the same time." Mambayendi, who was present, asked how long he should be learning the words? I replied, if he paid attention, three moons would be sufficient; but we never ceased to read them, for they taught us how to be happy; how we were to behave to each other; and how we were to serve God.

* I thought it prudent to waive this point, as it had been a stumbling block on a former occasion.

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Dingarn.—"Can *we* learn them?" *A.* "Certainly; there was a time when we ourselves did not know them; before that time we were a poor people, but, by keeping those words, we had become a great people. They were now a great people, but I wished them to know these words that they might become greater." *Dingarn.*—"I must speak with the Indoonas about it." (They had never delivered my message to him). I then told him, that I was desirous to take or send the treaty to Port Natal soon, and that perhaps it would be better to send it immediately by a messenger, who could travel much faster than a waggon. *Dingarn.*—"I wish you to take it, but do not wish you to leave me yet; you must take the treaty with you, and afterwards you can return and teach 'The Book.'" *A.* "I am ready to do whatever the King pleases, but should return with much greater satisfaction, if he would first give me his 'fast word' about coming back to teach." I then informed him that my friend Mr. Berkin had left me for the Colony, and, on his return, would bring some handsome presents, which I had ordered for him, but that they would not be forwarded until the "fast word" had been received, respecting my remaining to teach. He seemed much pleased with the prospect of more presents, and said that he would speak with his Indoonas. On taking my leave, I said, that to him I should now look to fix the time of my return, and that as to-morrow was our holy-day, I hoped he would permit me to tell them God's words. His only reply was, "Deăva" (I hear). During the whole of this conversation, my interpreter, and George

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King the waggon driver, were occupied, at Dingarn's desire, in making him a cloak out of some handkerchief-stuff, which I had given him. After once seeing the method of using the scissors, Dingarn took them up, and finished the cutting part himself in a very notable manner. It was the first time he had ever used them, still he persevered, although complaining much of their pinching his fingers. Both in coming and returning, I was greeted by those of the King's women, who had seen me at Unkūnginglove, waving their hands, and calling out "Cappan-Garna," at the same time asking for snuff. The sumptuary laws in this country, though somewhat more relaxed than formerly, are still very rigid. Neither Umthlella nor Tambooza, to whom I had this evening sent a present of some printed calico, would allow their wives to wear it, without first asking permission of the King; which I afterwards understood had been granted. The common blue checked patterns they are allowed to wear; but as this was a fancy thing on a light ground, it was considered by them as too gay for a subject. Soon after returning to my hut, the King sent me a cow to slaughter, and Eōto a bowl of oūtchualla. The King's women, I observed, still retained their brass collars; but, as the dancing season was now over, the men had relinquished all their brass ornaments, no doubt to their great relief, but their appearance was by no means improved.

Sunday, 10*th*.—This has been a day of distinguished mercy. The Lord has answered my prayers, and given me good success—blessed be his holy name. May I ever

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regard myself as only an humble instrument in His hands, unworthy to be employed in His service, and ascribe to Him all the wisdom, all the power, and all the glory. He works not as man works—His ways and His times are the fittest. Oh that he may prepare me by His grace for the work which is before me, and grant that the door which he has so graciously opened may be effectual in giving light to those who now sit in darkness and the shadow of death, and incline the hearts of many to go forth as labourers into this harvest! Held the English service in the tent, but greatly disturbed by the incessant noise of the people, who were occupied in rebuilding and removing their houses.

"Set your affections on things above."—(Coloss. iii. 2.)

I ask not wealth, but heavenly love, —
That holy fire that angels know,—
To raise my earthly thoughts above,
And bid my soul with rapture glow.

All is dark and dreary here,
Nature's noon a cheerless night,
Till the Lord of life appear,
Shedding beams of joy and light.

Oh for a living coal to touch
My lips, that I might speak his praise,
Whose all-constraining love was such,
He sought me when in sin's dark ways!

What boundless love! to pity one
So wretched—so depraved;
Renew the grace I dared to shun,
Unwilling to be saved.

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While we sojourn here below,
More than half is yet untold;
'Tis but little now we know,
Till death this veil of sense unfold.

But oh! enough remains to swell
This thankless heart with grateful praise;
How should these lips his goodness tell,
Who kept and fed me all my days!

But there's a sweeter strain than this,
That links our souls with saints above;
And almost makes us taste their bliss—
The freeness of redeeming love.

Shall our cold hearts not burn to prove,
What highest seraphs long to know,
The riches of that dying love
Which brought the Lord of life below?

When once these living streams we taste,
Like Sinai's fount, they never cease;
But follow us through all the waste—
In life our joy—in death our peace!

And then the song on earth begun,
Eternity itself shall fill;
And all that conquering love has done
Be ever new and endless still.

Monday, 11*th*.—Yesterday, at about eleven, a messenger arrived from the King, who desired to see me. On my arrival I found him seated, as usual, near the fence of the Issigōrdlo, accompanied only by the two Indoonas. As soon as I was seated, he desired me to repeat in their presence all that I had stated to him on Saturday in reference to the teaching; which I did nearly in the same words, adding a brief sketch of the object

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and character of true religion. I assured him that it was not my intention to interfere with their laws or their customs—that I had, from experience, learnt that the way to true happiness was only to be found in God's Book. It was by those words that kings were taught how to rule aright—that subjects learnt obedience to their chiefs and Indoonas—that we were told how to behave towards each other; to do to others as we would they should do to us; but especially we were taught by them the way to heaven —how to escape that place of torment, where sinners would go after death, and to reach that place of happiness which was promised to all those who loved God here. (The name of Christ was not mentioned, as I thought it might perplex, not having then time to enter into the necessary explanation). I then observed, that many other nations had long had these words, and had been made great and happy by them, and that it grieved me much to think that they had not yet been made known to them. During the latter part of this conversation, Dingarn appeared deep in thought, looking earnestly at me, and occasionally, as though abstracted, picking blades of grass from under his chair; and at the conclusion, he turned to the Indoonas, and said, "Now, you must decide." Tambooza immediately replied, "Yes! now we know that God's news is good news. The reason we did not let you remain before was, because we did not know you—we wished you to go back and bring such a word as you have now done—that news has made our hearts glad (alluding to the terms of the treaty; but this was a mere subter-

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fuge)—now we wish you to stay; and where you are to teach is in the Clomanthleen—that is the place—you may teach in all the towns there." Dingarn having confirmed what had been said, Umthlella also assenting, I thanked him and the Indoonas for the "fast word" which had now been given, saying, that this day they had made my heart glad. Tambooza, who appeared to be the spokesman, inquired if I had any other request to make. I told him that the King had prevented me from asking any thing further; that he had already liberally provided for all my wants; and that now he had granted the only request it was in my heart to make, and left me nothing more to desire. Dingarn then said, that he wished Mankanjāna (Gomani's son) sent up to him*, and that he promised no punishment should be inflicted upon him. Fearing that he was beginning to vacillate in the terms of the treaty, I reminded him that his name had not been mentioned on the day when that agreement was made; but as I was aware that he had previously demanded him, on his promise not to punish him, he should be sent, at the same time he must not blame me should he not make his appearance, as it was possible, though I did not think it probable, that he had already left Port Natal.

He expressed himself as perfectly satisfied, observing, that when he found he had been sent back, he should then know that the white people at Port Natal intended to observe the treaty. He then requested me to write the substance of the present arrangement for the information of

* He had recently deserted to Port Natal.

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a trader, now in his country, and to whom he sent the letter by a messenger. The following message to the Great Chief, at Graham's Town (meaning his Excellency Sir Benjamin D'Urban), was then given me by Dingarn: "Mr. Fynn sent me the news about the Amakosa. I am grieved to think they should act so against the white people—those people whom I love. I have long let the Amakosa alone. It is a pity the white people trouble themselves with them—they should leave them to me. I hope they will not destroy them all; if they do, there will be only a desert left. Let these words be told to all the white people. Let the Great Chief at Graham's Town know them, and let them be sent to King William*."

I told him that the English were a merciful people—that it was this which had been the chief cause of the war. The Amakosa had mistaken kindness for weakness, but that now they would feel our power. He again said he was very sorry, and hoped we should not drive them all away. On promising that his message should be faithfully delivered, I took my leave.

For the purpose of enlarging the town, and giving a greater space for cattle in the centre, the huts are all about to be removed from the neighbourhood of the inner to that of the outer fence. This operation is now going on with great vigour: and, in order to save time and trouble, many huts are carried on men's shoulders entire, and set up again in the situation required.

* His principal alarm was lest the English forces should approach too near to his own territory.

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The hyenas, attracted by the meat which garnished the sides of the waggon, were howling all night, which kept the dogs in such a constant cry, that I could obtain but little sleep.

Yesterday Nongālāza, chief Indoona of the principal military town in the Clomanthleen district, was formally introduced to me by order of the King; and as I had then promised him, as well as the other two Clomanthleen chiefs, a present, he this morning made his appearance, accompanied by Zūlu and Cokella. My supply, however, would only admit of my giving a piece of handkerchief stuff to Nongālāza, with which he was much pleased, promising each a cloth ingoobo when I came to take up my residence among them.

Being delayed by a thunder storm, it was not until noon that I went up to take my leave of Dingarn; he was standing on the inside of his fence, upon a mound of earth, several of which are placed like horse-blocks within, for the purpose of raising him sufficiently above the fence, whenever he wishes to be seen or observe what is doing without. He immediately commenced a conversation respecting the deserters from the Injandūna, a military town in the Clomanthleen, many of whom were at present at Port Natal, saying with great emphasis "they must be sent back." The working of his mind was evident—he had on reflection regretted that these people had not been excepted from the benefit of the treaty, and probably imagined that, as I had conceded the point with respect to Mankanjāna, this might be as easily gained. At once I resolved to

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make a firm stand for these people, well knowing that otherwise there would be no limit to his demands, and in fact the treaty itself would become nugatory. He complained that, in consequence of their leaving him, that part of the country had become a desert; that he had often requested the white people to send them back, but they never had attended to his words. I told him that, had he mentioned the circumstance at the time when the treaty was talked over, they should have been sent; but that, as his word had now been given, and I had already sent it in a letter, my respect for the king made me wish that the word might not be altered; that should the Injandūnas be sent for, the other people would be alarmed with an apprehension of being themselves recalled, and would never be induced to assist us in securing deserters from him: and without their aid, it was quite impossible that we could execute the King's wishes. He replied, that since I had asked for them they might remain, and should never be sent for on account of desertion. I then stated that he must not imagine that I had any wish to keep them; my reason for pleading for them was, that the King's word might not be altered: he had said nothing respecting them on the day when the treaty was concluded, and I hoped he would not now alter that. It was true, he replied, he had said nothing about them then, and therefore he would not ask for them now. The subject, much to my relief, was then dropped, and he inquired respecting the probable time of my return—what size the moon would then be, whether it would be full or on the wane—" just

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about to break" as he described it. Orders, he said, had been given for slaughtering cattle, to be provided at two places on the road, which he named. I told him that I accepted them as a mark of his bounty; but that I did not deserve such large presents, and again thanking him for the good words he had spoken, took my leave. His last words were "Amba coŭthley" (I wish you a pleasant journey).

Just as we were setting out, Dingarn sent a messenger to say that when the next presents came he should like to have a pair of boots like mine. Notwithstanding we started so late, we were enabled to reach Ensuzana this evening.

Tuesday, 12*th*.—Set out at half-past eight—very extensive views of the sea and surrounding mountains from the heights above the village. Soon after twelve reached Intontella, Indoona's name, Mangāni. We had scarcely reached this place, when a messenger overtook us from the King, with a basket upon his head, containing the printed-calico cloak which had just been made for him, and a piece of blue dungaree, which had actually been procured from the Tugăla while I was at Congella in order to line it. The servant said that he had received orders to follow us with all speed, as he wished my people to line the cloak before we proceeded further; he was also directed to order a beast to be slaughtered for us at this place. Notwithstanding the detention, I was not a little pleased to find that my present had been so acceptable, and resolved, when I had an opportunity, to procure a further supply of these

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fashionable prints. The regiment stationed here is said to be one thousand strong, and, from the size of the town, I should not think the amount has been overstated. The people here, as at Congella, were occupied in building new houses further out, in order to enlarge the circumference of their town, for the admission of more cattle, which are said to have greatly increased in all parts of the country. At this season, the harvest being all gathered in, attention is generally paid to the repairing of huts, and the improvement of their towns. This, I was glad to find, is another exception to the odious system of proscribing infants, which, much to the credit of Dingarn, appears to have been greatly relaxed since the commencement of his reign. During the rule of his predecessor Charka, Nobāmba alone was excepted; at present four or five other places have obtained this privilege, viz. Congella, Imbelli-belli, Issiclebăni, and Intoutella, with probably some others, which Issitontāna, my informant, could not recollect. Received a visit from Marwa, Dĭngarn's aunt, who resides here, and who afterwards sent to thank me for having declined the offered beast. As other cattle had been ordered for slaughtering in the Clomanthleen district, which we expected to reach in the course of to-morrow, and it would appear too much like payment for stitching together her cloak, I contented myself with a message of thanks, saying that we had enough. Among the herds of this place were several cattle which had been taken in war both from Fāku and Umzelekār. The latter were captured by an

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expedition sent out about this period last year; the enemy were, as usual, taken by surprise, and in consequence fell back, leaving their cattle, in order to concentrate themselves for their recovery. The Zoolus did not await their advance, but retreated with their booty. From the occasional notices of these border conflicts, which I have been enabled to collect, it would appear that, notwithstanding the boasting of the Zoolus, they are not likely to make much impression when fairly opposed to the troops of Umzelekāz. There is a natural politeness among the higher orders of these people, surpassing even the ceremonial compliments of a Spaniard: for instance, on making Marwa a present of some beads, I gave her to understand that they were not given in return for the provisions with which she had supplied me, but, being the King's aunt, I was desirous to make her a present. She immediately replied, "Yes, I know that the cattle, and all the food that is here, is yours." It is true, Dingarn had given orders I should have supplies by the way; but this by no means detracts from her politeness.

This was a most splendid moonlight evening. The young men who had not been out to war, assembled near the gate, and sang and danced till it was late—they are all passionately fond of these exercises. The lips of many of the bystanders, among whom were several old warriors, were observed to move as they instinctively followed the words of the song, and occasionally forgetting their dignity—for they never mingle with the lads—they would go through the accompaniments with their arms and feet.

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Wednesday, 13*th*.—The cloak having been finished, and a messenger dispatched to Port Natal with the treaty, we set out at two o'clock. Observed another military town, called Toutāna, situated on a hill on the right. This also is one of Marwa's places, but smaller than Intoutella. Passed Muckachani at three, and at a quarter to four crossed the Amatakoola, and entered the district of Clomanthleen. At Nēki, where we arrived at five, we remained for the night. Here also we were shown several head of cattle which had been captured from the Amapondas. The town is built on the slope of a hill, with a large euphorbia tree near the entrance, and contains thirty-four houses.

Thursday, 14th.—Set out at twenty minutes past seven, and reached the Black Shields (Clomanthleen Neāma) at nine. Information was here received of the elopement of the Incosa-cāse of the Injandūna. Wishing to obtain the exact particulars, as it was generally believed that she had taken the road to Port Natal, I walked over with my interpreter and Mambayendi (who had been directed by the King to accompany me to the Tugăla) during the time the oxen were resting. At this period the greater part of the men belonging to this regiment were at their amapanthleen, or out-places (villages belonging to the principal inhabitants of large towns). Having assembled the remainder, I explained to them the purport of the treaty which had just been concluded, and informed them of the pardon which had in consequence been granted to all previous deserters from their regiment now at Port Natal

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as well as our determination to send all back, bound, to Dingarn, who should desert to us in future; adding, that should it be ascertained that the Incosa-cāse had reached the settlement, she would be treated in the same manner.

The appellation Incosa-cāse (literally female chief) is applied to all women of high rank, many of whom, from the practice of polygamy, are to be met with in every part of the country. These, as well as the immediate relations of the King, are generally placed as pensioners, one or two together, in the different military towns where they preside, and are particularly charged with the distribution of provisions. It was one of these ladies who, in the present instance, had disgraced herself, and had in consequence fled from the penalty of the law, which pronounces death. The names of the party, including herself, were given at my request, and are as follows:—

Nonha, second Incosa-cāse:

Umboobo, man-servant:

Nongoobo, female servant, and her three children (girls), viz. Mamisāni, Nombabi, and Umpătăgāzi.

As, from the relations of these people, there was little doubt but they had proceeded to Port Natal, and I felt assured that if not instantly delivered up an infraction of the treaty would ensue, I considered it my duty to hasten my return with as little delay as possible. Accordingly, with a few necessary articles placed upon a pack-ox which accompanied the waggon, I pushed on with Umpondombeeni, and reached the Tugăla at three. Fearing detention in passing the rivers during the night,

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I gave up this method, and having reduced my baggage to a portable size, placed it on the head of my servant, and at half-past seven continued my journey on horseback. At half-past ten we overtook the messengers charged with the treaty, sleeping in a ruined hut, and dividing the contents of my bundle between them, I took them on with me.

Friday, 15*th*.—Soon after day-light, stopped an hour and three-quarters to breakfast and rest the people; but finding they began to flag on reaching the Umtongāta, at ten o'clock I left them, and proceeded alone. Three-quarters of an hour in the middle of the day was a sufficient rest for my horse on occasions of this kind, and at seven I reached my humble dwelling at Berea. My only difficulty was to find the way when within about a quarter of a mile of my hut. The lane in this part was so narrow and the trees so thick, that, in consequence of the darkness of the night, I wandered about for a considerable time, unable to distinguish the path, until dismounting and going back some distance, I at length succeeded in tracing it with my feet among the high grass. From Port Natal to the Tugăla is seventy-five miles; and although in many parts the scenery is very fine, still from the circumstance of its being uninhabited by man, it is always a very dreary journey. The brightness of the moon on the preceding night had enabled me to discover many of the wild animals which roam about this extensive district. Several herds of buffaloes were seen grazing on each side of the path: at one time a panther

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sprung from his lair in the high grass close to us, and proceeding a little further, we observed a whole troop of elephants quietly feeding at no great distance.

Sunday, 17*th*.

"Occupy till I come."—(Luke, xix. 30.)

What an honour to be made
Stewards till our Lord shall come!
How this thought should all pervade!
Cause us oft to count the sum!

Soon to reckon He will call
For every talent He has lent;
We must give account of all—
How the day of grace was spent.

Let us, then, by love compelled,
Every tale of duty yield;
Though the straw be oft withheld,
Diminish nought to glean the field.

'Twas not he who most possessed,
Be the talents ten or one;
He alone at last was blessed,
Who his Lord's commands had done.

Let our love like Mary's glow,
Who weeping near the Saviour stood,
Till those gracious accents flow—
"You have done whate'er you could."

Life is but a living death,
Till our hearts to God are given;
Then with every fleeting breath,
We climb the blissful path to heaven.

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Faithful to the trust we hold,
Let us occupy with joy;
No talent in a napkin fold—
All for our Master's use employ.

And humbly own when all is done,
Unworthy servants we have proved:
'Twas grace alone the work begun,
And grace the stubborn will removed.

What sovereign goodness to reward
The very gifts Himself bestowed!
To us the sweet "Well done" accord,
Though all from out His fulness flowed!

Oh! let us then with ardour press
To meet our Saviour in the skies;
And work as though we did possess
The power which grace alone supplies.

English service twice in the hut, my interpreter not having yet arrived.

Monday, 18*th*.—This morning information was brought that the party I was in quest of had reached a village in this neighbourhood late last night. Nonha and Umboobo were soon after brought to Berea, and placed in custody in one of the huts.

Hearing that Mankanjana (who had been demanded by Dingarn) had effected his escape from Mr. Collis, I rode down with a party in the hope of discovering his retreat, and securing him.

The opinion that he would endeavour to make his way to the Amaponda country was so strong, that I thought it advisable to proceed in that direction, and apprize the

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natives of the several villages through which he must pass, in order that they might be prepared to seize him on his arrival.

It was quite dark when we reached Mr. Collis's, and while conversing on the subject, a panther seized a dog close to the spot where we were standing, and carried him off. Rode on about ten miles with Mr. Cane, but, finding it impracticable, on account of the intricacy of the path, to proceed further until daylight, slept in a hut at Mr. Fynn's village.

Tuesday, 19*th*.—Soon after daylight we were again mounted, and went on to a village belonging to Mr. Cane, not far from the Umcamas, and about twenty-five miles from Berea; but no tidings of the fugitive could be obtained. Soon after noon a messenger arrived with information that Mankanjana had been found and secured in the very hut where he had previously been concealed. It was late in the evening before I again reached home.

Wednesday, 20*th*.—About two o'clock this morning I was called up—Mr. Collis and a party having arrived with Mankanjana, who had actually escaped a second time, and had only just been taken with great difficulty by a party of English and Hottentots, who had been in search of him.

This evening performed the funeral service at the grave of Thomas Innis, who expired this morning, in consequence of a severe burn, his clothes having caught fire a few days ago while sleeping in a hut. He had but recently arrived from the colony, and, as I understood, had

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served in one of the northern expeditions under Sir Edward Parry.

Thursday, 21st.—As in all probability the prisoners about to be delivered to Dingarn would be put to death, I determined to accompany them, in the hope, through the blessing of God upon my endeavours, to instruct them by the way in the method of salvation through Jesus Christ, as also to endeavour to obtain their pardon on reaching Congella. Last night the driver of the waggon which was to accompany us as far as the Tugăla, shot a panther close to my hut. They had spanned out in the road for the night, taking the precaution to secure the dog underneath the waggon; notwithstanding which the ferocious animal sprung upon him, and killed him. Aroused by the cry of the dog, the Hottentot levelled his piece, and, being an excellent shot, brought him down almost instantly; he staggered for a few yards, and then fell lifeless. Although rarely seen by day, these animals are very numerous in this neighbourhood. It was not many days since, when two of them were observed seated on the roof of the church now building, making a hearty meal on a large piece of beef, which, by way of security, had been suspended from one of the beams. Unfortunately no person had a gun ready at the time. At half-past eleven set out for Congella, the prisoners* following the waggon on foot, secured in pairs, and attended by two of my servants and the two messengers, whom I had detained for this purpose.

* Viz. Mankanjana, Nonha, Umboobo, and Nongoobo; the children were not sent.

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Halted at sunset, when I had a long conversation with them in the tent. Poor creatures! on the verge of eternity, and yet ignorant of the immortality of the soul, and unconscious of a future state of existence. Their apprehensions of sin were nearly as dark, imagining that there were but three kinds—adultery, witchcraft, and speaking evil of the King.

Friday, 22nd.—Set out at a quarter-past nine; rested two hours and a half in the heat of the day; and outspanned again at sunset. From the conversations which I have had with the prisoners during the periods of halting, it appears that they have always had some indistinct idea of a Supreme Being. Nonha's words, in reply to some inquiries on this point, were these—"We always believed that there was an Incosi-pezūla" (a great chief above), "who, before there was a world, came down and made it; he made men; and we knew also that there were white men." To this they all assented, acknowledging that it was all they knew about God. They knew of no tradition respecting a deluge, or of the world having ever been destroyed. The transmigration of souls, they said, was universally believed among them. The body they supposed was annihilated by death; but the breath or spirit then passed into the body of some animal, generally a snake, called issitata, which is harmless, though sometimes into other animals, such as the buffalo or the hippopotamus. They mentioned an instance when a buffalo thus possessed had been driven by the influence of the spirit to a place of slaughter, and an hippopotamus had been

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impelled to enter a village. The true Scriptural account of these important subjects had perplexed them much yesterday, but this evening they said, for the first time, that they comprehended what had been told them, which was chiefly relating to the nature of sin, and the way of pardon and acceptance through the sufferings and death of Christ. May it please the Lord to open their hearts, and to lead them into all truth.

Saturday, 23rd.—Set out a little before seven; stopped to breakfast at eleven; and proceeded again at twenty minutes past twelve. In endeavouring to cross a gully, where the ground was swampy, the waggon stuck fast, one of the hind wheels sinking in the mud. Two ineffectual attempts having been made to drag it out, I dismounted; and, throwing my bags across my horse's back, proceeded on foot with the prisoners, &c. It was at a quarter to five that we left the waggon, and, after walking about fifteen miles, we reached Mr. Plankenberg's hut (a trading station recently established on the Tugăla) at nine. This morning it was my intention to have started much earlier, in order to have reached the White Shields (Clomanthleen) by sunset; but unfortunately the people belonging to the waggon overslept themselves.

Sunday, 24th.—Being desirous to commence the Zoolu mission by public worship on this day, I crossed the river soon after eight, and reached the Clomanthleen Inthlopi (White Clomanthleen) at eleven. We travelled slowly on account of the prisoners, the distance being not more than nine miles. The principal part of the regiment were absent, notwithstanding which the Incosa-cāse (Momahau),

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and about thirty-five people, including the prisoners, assembled in front of Nongālāza's hut, when I addressed them for about an hour on the leading truths of the Gospel, concluding with prayer. All were very attentive, and said at the conclusion; that they understood the words that had been spoken. That it was literally the words which they meant may be well imagined, and certainly inferred, from the inquiry which was immediately afterwards made by the principal man present, whether God's house (alluding to his habitation in heaven) was as handsome as their Issigōrdlo. May it please the God of all grace, who has so mercifully opened a way for the good news of salvation by Jesus Christ to be proclaimed in this land, to give abundant increase to his own word, that it may accomplish that which he pleaseth, and prosper in the thing whereunto he has sent it; and may I, and all who may hereafter labour in this vineyard, regard ourselves but as worthless instruments in his hands, and look ever and solely to Him for that heavenly strength and grace which he has promised, and without which all our labour will be in vain! "Not unto us, O Lord! not unto us, but unto thy name be the glory for ever and ever. Amen."

Let the voice of joy arise,
Grateful praise our bosoms swell;
Hark! they echo from the skies
The triumphs of Emmanuel!

"Every knee to him shall bow,
Every crown before him fall;
The nations that forget him now,
E're long upon his name shall call."

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Not one tittle e'er shall fail
Of every promise He has made;
The prayer of faith shall still prevail,
Though sense may deem it long delayed.

May the rays of Gospel light,
Redd'ning now the eastern sky,
Chase away the mists of night—
Reveal a day of glory nigh.

May the word in weakness spoken
Bring conviction to each breast;
May the hearts that grace has broken,
In Jesus find relief and rest!

To us this grace was freely given—
Swift the tidings let us bear,
Emulate the saints in heaven,
Who ceaseless hymn His goodness there.

What are all our earthly schemes,
If they only centre here?
Nothing but delusive dreams—
Phantoms that awhile appear

If our hearts indeed have tasted,
God is gracious—we shall feel;
Life itself were worse than wasted,
Could we dare His truth conceal.

Heralds of redeeming grace,
To every clime His love we'll bear;
His standard raise in every place—
To tribes unknown His name declare!

Till earth shall echo back the sound
In one united song of praise;
And love, and joy, and peace abound
An earnest of millennial days.

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Hark, again !—celestial strains !—
" Hallelujah ! it is done !
Jesus our Redeemer reigns !
His travail o'er—His victory won ! "

Monday, 25th.—On reaching the Tugăla, the prisoners, according to agreement, were consigned to the charge of Mambayendi; but so apprehensive were they of the severity of their own countrymen, that yesterday morning they actually refused to proceed until I assured them that it was my intention to accompany them, and that I should not lose sight of them until they reached Congella, and were delivered over to the Indoonas. Last night a messenger arrived from Umgūnanani, where Dingarn was then staying. He had been ordered to proceed to Port Natal to inquire respecting the deserter, but on hearing at the Black Clomanthleen, that I was here, he had come on. The Incosa-căse (Nomahau) is very friendly, doing all she can to make me comfortable; but I have been much disappointed at the present deserted state of the town—many of the people are with the King, but the greater part at their out-places. The waggon with my baggage arrived this afternoon; they had extricated themselves from the dilemma in which we had left them soon after our departure.

Tuesday, 26th.—Left some of my baggage in charge of Nomahau, and soon after nine set out, accompanied by Mambayendi and three additional baggage-bearers. The footpath from this place to Congella passes through a

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more populous district than the waggon route, and the country is more level, and clothed with trees. This part of the country abounds with wild guinea-fowl, several coveys of which were seen; as also bucks, and a few Kafir crane, a beautiful bird, with a grey plumage and a handsome top-knot; the black feathers which cover the head and throat are of a glossy jet black, and to the touch as soft as the richest velvet. The wings are in general use among the Amakosa to decorate their heads when going to war. On our way we met the messengers returning, who had been sent forward by Nomahau to announce my approach to the King. They said that he had expressed himself as much pleased, when informed that the deserters had been secured, but could not yet believe that it was true, nor should he, until he had seen them. He had yesterday left Ungūnanani on his return to Congella.

We reached the Injandūna at noon, and remained to rest and breakfast two hours and a half. Had not this place lain directly in the route, I would gladly have avoided it, in order to spare the feelings of Nonha. This morning she had been the gazing-stock of all the villagers by the way, who had run out to see the prisoners as they passed —but here a more formal ordeal awaited her. Before any provisions could be procured for them, Ugōcha (the Incosa-cāse) came down to the gate near which she was sitting with the other prisoners, and, surrounded by all the people of the place, scolded them both roundly. This, under other circumstances, would have been all highly proper; but as it was agreed by all that they would be

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put to death on their reaching Congella, I could not but feel great pity for her situation. So much agitated was her mind with the apprehension of the cruel death which awaited her (they are always impaled, after being struck on the head with the knobbed sticks), that she told me on Sunday evening, while instructing the prisoners, that before she crossed the Tugăla she could attend, but that now her mind was in too disturbed a state.

Proceeding from this place, the country is still fertile and populous, well watered by the Umsondūsi and Evoota, both of which streams we crossed, and soon after the Amatakoola, beyond which are some fine trees. Among these were several known by the colonists as the Kafir Boom, but called by the natives Umseensi; they were the first I had seen in blossom, and certainly made a most splendid appearance. It somewhat resembles the English elder, but throws out short bossy thorns on every part of the trunk and branches; it grows to the height of twenty or thirty feet, and sheds its leaves in winter; but the blossom generally remains in great beauty for a considerable time afterwards, appearing at the ends of the twigs like a shuttle-cock with crimson feathers.

At a little before sunset ascended a hill, and stopped at Hengi, a village belonging to Mangāni, the Indoona of Intoutella. The sun declined in great beauty behind a bold range of mountains, over which the summit of that near to Congella was just visible. So little attention was paid to the wants of the prisoners, that it became necessary to insist on their being regularly supplied with pro-

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visions; and here the unfeeling wretches, when urged on their arrival to give them some Indian corn, replied, in their presence, "What is the use of giving them food—they are dead already."

Wednesday, 27th.—Set out at eight—soon after began to ascend. Stopped to breakfast at Indumāni (one of the King's villages). At the Injandūna none of the prisoners, excepting Mankanjana, would taste the amăss (curdled milk) that was offered them, alleging that, as they were in disgrace, it was not proper for them to partake of it among their friends; the two women here again declined it, but Umboobo was less scrupulous, and drank freely from the calabash that was set before them. Rested here two hours, and proceeded again at a quarter to twelve. Passed Inglalăni, and rested three-quarters of an hour at Sablongăzi, another small village, situated on the crest of a steep mountain. Some of the ascents and descents were so steep, that I frequently found it necessary to dismount. There are few trees in these mountains, but they are all well clothed with grass, and the parts that are cultivated near the villages produce excellent Indian and Kafir corn.

We now struck into the path we had formerly travelled, our present route having been more inland, and at half-past four we reached Congella, where crowds of people were peeping over the fence and filling the gateway, in order to catch a glimpse of the prisoners as they passed. Scarcely had we entered the town, when I received a message from the King, desiring to see me; and the pri-

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soners, now consigned to the charge of the Indoonas, were taken into his presence at the same time; being directed to place themselves at a respectable distance, while he appeared from within his fence overlooking the whole party. He appeared in high glee. His women were all singing around him; and on my seating myself, he pointed to me and said, that it was on my account this rejoicing was made. I could have burst into tears—it was a most trying situation. Dingarn himself was leading the tune; crouched beneath him, in front of the fence, was one of his servants, performing all the usual gesticulations of frantic joy; while the unfortunate prisoners, but a little distance on my right, were destined to witness these unfeeling ebullitions of delight, occasioned, as it was evident, by their appearance, bound, and within the reach of punishment. Not satisfied with one song, several were added, which, with the clapping of hands in chorus, must have been audible at a considerable distance. I scarcely dared turn to the right—the countenance of Nonha and her companions were truly distressing! During the whole journey of one hundred and twenty miles they had anticipated a cruel death; and now every instant they expected to be hurried away to execution. The songs at length being ended, and a large bowl of beer presented to me, Dingarn came out with some dignity, habited in a new cloak of many colours, and wearing across his forehead a band of the pink ribbon I had formerly given him. By this time the whole male population had assembled, and, seating themselves around us in a half circle, when a formal treat

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commenced, the King in person demanding of each of the prisoners why they had left his country. The offences were stated, and evidence given by many who were present. Mankanjāna was the first who was questioned, and his replies were given in a sitting posture, Dingarn standing the whole time; but when it came to Nonha's turn, both the women were desired to stand up, on which Nongālāza, with great emphasis, exclaimed, "There is the woman we used to call our mother; she was placed by the King to provide food for the warriors on their return from battle!" Her case was then entered into minutely. As the sun had set during this long conversation, Dingarn said that, if I chose, I could retire, and that he would see me again in the morning.

Having ascertained that there was no intention to execute them this evening, I took my leave: the people, however, remained a considerable time longer to regale themselves on tough beef, which, in anticipation of my arrival with the prisoners, had been cooked for distribution. As I rose to leave the assembly, Dingarn observed: "Now we see that you belong to the Zoolus." I replied, "It will always be my desire to prove myself a friend to the Zoolus." A good supply of meat and fire-wood was soon after sent to my hut, which, although removed from its original position, was the same which I had formerly occupied. The transit I had hoped would have dislodged the colony of rats, but I was soon convinced of their predilection to their former haunts.

Thursday, 28*th*.—Went up, by desire of the King, at

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ten—found him seated on the outside of the Issigōrdlo, habited in the cloak which was completed at Intoutella, and accompanied by five of his principal Indoonas, seated near him on the ground. As it was my wish to make an impression, in the hope of obtaining the release of the prisoners, I appeared in full uniform. All were loud in their congratulations, and thanked me much for having brought back the deserters. I told them that I required no thanks; that I had only done what it was my duty to do. Dingarn said, that now his people would love him; whereas before they had hated him, because he refused to permit an army to go down to Port Natal: that for two years the chiefs had been urging him to destroy all the black people there, but that he had withheld his consent. Nongālāza and the other chiefs assented, saying, that for the last two years this had been their desire; that they should not have molested the white people, but that they had requested the King to allow them to kill all the blacks. I told Dingarn that we thanked him for his forbearance, as those who had fled from his country richly deserved punishment; and, turning to the Indoonas, added, "Now you see how good the counsel was that the King gave you." Dingarn observed, that now he was convinced that the white people at Port Natal wished to do him good. I told him that peaceable words were better than armies; by sending out warriors he could only obtain the bodies of men, but by peaceable words he gained their hearts: that now we were all united to observe the treaty, and that, as long as he adhered to his part of the agreement,

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he might rely upon it we should to ours. As he appeared in high good humour, I thought it a good opportunity to introduce my suit in favour of the prisoners, and strove hard to obtain an unconditional pardon. This, however, I soon found was far too large a request, and indeed his arguments to the contrary, founded on the usages of the country, were too powerful to combat. I therefore contented myself with obtaining his assurance that their lives should be spared, which, indeed, was all that I had expected to obtain. To this conclusion, as Dingarn informed me, they had come last night; and he also stated that Mankanjāna, had he not sent an insolent message to him, and made so many efforts to escape, would have been pardoned. They are all sentenced to be kept in confinement, and I fear this will be for life. The business being now over, the men were called together, and soon surrounded us in a dense semicircle, sitting three-deep on the ground. Among these were six men from a distant tribe, who, until my first arrival here, had never before seen a white person. Dingarn himself pointed them out to me; and observing that I took some interest in them, ordered them to sit in a group before me. In order to try their nerves, Dingarn, by way of sport, requested my interpreter to bring his gun, which to their great surprise was twice fired, the men instinctively placing their hands to their ears on hearing the report. Some inquiries were then made by Dingarn, who had approached me to examine my dress, as to the method of making cloth; and, on his again seating himself, the European mode of con-

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structing houses was discussed. He was greatly interested in the descriptions of each, and expressed much astonishment at the facts which I related of rooms being built in our houses one over the other, thinking it impossible that the floors should not break through with the weight.

The important topic of beads was then introduced; and on this subject he was particularly desirous of information. "Where do they come from?" "What are they made of?" "How are they made?" "Cannot we learn to make them?"—were a few of the questions which, to the best of my ability, I endeavoured to answer satisfactorily; but he was not satisfied until I promised, should I live to see England again, and return, that I would bring him some of the material of which they are made. The people were then desired to sing, which they continued to do for some time; and, although seated, performed the manual part in excellent time and much grace, Dingarn and the Indoonas often accompanying them in the evolutions of their hands. In order that the compliment might not be mistaken, the King informed me that he had purposely called the people together in order that I might hear how they sang at Congella. Had it not been for a powerful sun, and the incumbrance of a cloth uniform, I could have enjoyed both the scene and the many animating songs which continued until noon; but as, in addition to these inconveniences, I had not yet breakfasted, I felt somewhat relieved when this long conference was at length broken up. During the intervals of the songs, six head of cattle were speared for distribution among the people;

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some within a few yards of the spot where we were seated. They all ran some little distance after receiving the spear, which is not thrown, but thrust into the side near the heart; and, on their falling, parties were despatched to make the necessary preparations for disposing of the meat. On returning to my hut I wrote to Port Natal, at the request of Dingarn, to inform the settlers that he had demanded, under the stipulations of the treaty, the children belonging to Nonha's party. As they had been allowed by the Numzāna, or head of the village, where they had taken refuge, to make their escape, it had been arranged, on my setting out for this place, that, in the event of their being demanded, either themselves or Umfazaguātu (the Numzāna) should be given up.

Friday, 29th.—Last night I had a long conversation with three of the Unguāni people, respecting their country and knowledge of a Supreme Being, &c. These were the persons pointed out by Dĭngarn, as having never before seen a white man. On being told yesterday that God had spoken words to men for the regulation of their conduct here, they had very anxiously inquired, "What has he said?" They, as well as the prisoners, were accordingly sent for this morning to attend the prayers in my hut, when an exposition of the Ten Commandments was given. On leaving I was surprised to hear from the prisoners, that they had tasted nothing since the last food we had given them on the road, which was about three o'clock on Wednesday. I immediately desired Umpondombeeni to boil some lupōko meal which I had by me; but he was

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unable to borrow a vessel for the purpose, my own saucepan being too small. It now struck me that there must be some design in such unfeeling conduct; and, sending for Mambayendi, I informed him of what they had just said, desiring him to acquaint the King, and to say, that I felt convinced it could not be his intention to starve them. He was also desired to inform him, that I had continued to instruct them, but should not do so in future without his permission, as it was only in the Clomanthleen that he had allowed me to teach. This I deemed necessary, as he would not fail to hear every particular. Mambayendi soon returned with an answer, which quite weighed down my spirits. Dingarn's reply was, "You have done your utmost in bringing them bound to me, and then speaking for them; but as they have committed great offences you must not ask for them any more. *Their bonds must kill them!*" I was not again to teach them; and he had given orders that they should not be supplied with food. Inhuman wretch! The death they had so much dreaded would have been mercy compared with the torture of lingering out a few more days of painful existence, and at last falling the famished victims of hunger and want. Too true, indeed, were the last words that fell from them on leaving my hut. As it appeared by their statement that Mankanjāna alone had been informed that he was not to be killed, I endeavoured to quell their fears, by saying that the King had himself assured me that all their lives should be spared; on which Nonha, in a mournful voice, replied, "They are killing us now."

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Had another long conversation with Umkolwāni, who is an inferior chief among the Unguāni, the substance of which I shall now relate:—

They belong to a tribe called Unguāni, situated, as far as I could collect, to the N. N. E. of Unkūnginglove, at a distance of nine days' journey. On the fifth day from Unkūnginglove, they reach the river Impongolo, and four days more bring them to Elăngāni, where their king, Sobūza, resides. Nearer to the Umpongola is another town, called Nobāmba; both are small compared to the Zoolu towns; are built in the same form, but without fences; and contain the whole population of the tribe, which is now greatly diminished. The male population does not exceed a hundred; but as each man has from five to ten wives, the whole, including children, may be estimated at about twelve hundred. They were formerly independent, but subjugated by Charka, who deprived them of all their cattle: they have neither sheep nor goats, and, as grain is but scantily cultivated, they are often necessitated to subsist entirely on roots. The flats are covered with very high grass, and these, as well as the mountains, produce large timber. Wild animals abound, and, besides those common in this part of the country, they have the rhinoceros and tiger: they appeared to know nothing either of the ostrich or cameleopard. The eyland is the only large animal they hunt, being fearful to approach the elephant, although aware of the value of its tusks. Alligators abound in the rivers, some of which they describe as large, but all fordable at certain times.

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The Lesŭta is the largest next to the Umpongola, which divides them from the Zoolu country, and after that the Motani: these are all much wider than the Tugăla. They have no canoes, and only first saw the sea when they came into this neighbourhood. They seem to be an insulated tribe, having no relation with any other people than their conquerors. All speak the Zoolu language; and, until they perceived us conversing in English, said that it was the first time they had heard a tongue differing from their own. Indeed, Umkolwāni was highly amused at my communicating with him through an interpreter, and shrewdly observed, "You speak to him, and then he speaks to me;" and, on the reason being explained, snapped his fingers * in evident surprise. In appearance and dress, or rather *undress,* they are similar to the Zoolus, and as they now generally wear the ring on the head, which has been adopted since they became tributary to Charka, they are scarcely to be distinguished from them. Their women also shave their heads, but wear the small tuft on the crown somewhat higher. The whole country to the north and west they describe as an arid desert, extending, especially to the northward, beyond their knowledge, and much broken with abrupt precipices. In the northern desert, which is entirely sand, there is a large river, to the banks of which they have been, but none have ever crossed it, nor have they ever heard of any

* A Zoolu can scarcely speak without snapping his fingers at every sentence; and when energetic, a double snap is often made, and that between every four or five words.

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people living beyond them either north or west. On the east there is a tribe of Zoolus called Nobombas, from whom they obtain iron for heading their spears and assegais: they have heard of Sofala, but have never been there, or seen any of the people. Their houses are of a similar construction with these, but formed chiefly of mats and reeds. Their king, Sobūza, the same whom Charka subdued, has still the power of life and death. Malefactors, when capitally punished, are struck on the head with knobbed sticks, as is the practice here, but they are never impaled; with the exception of these, their dead are always interred, being first bound up in their clothes and mats. They describe the hot winds as sometimes so oppressive as to oblige them to leave their houses, and ascend the very tops of the mountains in order to obtain a gasp of air. The climate is so exceedingly unhealthy, and that at all times of the year, that Umkolwāni said he expected to find many ill on his return, although it was winter; that season, if any, being the most sickly. Rain is unknown, but the nightly dews are heavy. The prevailing sickness is of two kinds—one, an affection of the throat and lungs, from which they often recover; but the other is a seizure so sudden and fatal, that frequently in a few minutes, and generally in a quarter of an hour, from the first attack, life is extinct. On these occasions they complain of pains in the loins, back, and front of the head; and, after death, vomit a black liquid from the mouth. They have no knowledge of medicine, and invariably leave the sick to languish without attempt-

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ing any remedy. A removal from this insalubrious climate frequently restores them when suffering from the first-named disorder; and Umkolwāni himself declared, that on quitting his country the complaint in his chest had immediately left him. In common with the Amakosa, Zoolus, &c. they observe the festival of the First Fruits. Circumcision is still practised among them, notwithstanding the desuetude into which it has here gone since the reign of Charka. Although they had heard of white people, we are the first whom they had ever seen. They all acknowledged that when they first saw us they mistook us for wild beasts; and one of them actually ran from my horse, who was quietly feeding near the town, taking him also for some ferocious animal. On hearing the issibum (gun) go off yesterday, they said they thought that the heavens were opening, and began to be alarmed. The effect of some lucifer matches now exhibited, surprised them greatly. And they informed me, that when they returned to their own people, they should tell them that "they had seen white men, and that they had the fire." On the subject of religion they were in total darkness; every tradition had worn out; and they presented the awful spectacle of immortal beings without the knowledge or acknowledgment of a Creator. Umkolwāni confessed that, while on his long journeys, he had often wondered how things came, but could never find out; and had always supposed that they came by chance. When the body died, they conceived that it perished; but the soul, after it was in the ground, entered the body of a snake. Of a

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day of future retribution they had not the slightest idea, nor did they know any thing of an evil spirit. What a blank is the life of man, without a knowledge of God! and how pitiable and cheerless his condition, until the Sun of Righteousness arises within to raise his affections to things above, and shed the love of God abroad in his heart! I was in great hopes that one of these interesting people would have remained with me, with the intention of instructing him; and, by the blessing of God, preparing him to bear the glad tidings of salvation to his benighted countrymen; but, notwithstanding the sickness which they had all felt, and again apprehended, the charms of home and a land of nativity were too powerful allurements: should missionaries ever be sent to that country, this method, on account of its baneful climate, will perhaps be the most judicious. The following are the names of the three men whom I endeavoured to instruct,—

Umkolwāni (Chief),
Makătakāta,
Unganāssi.

The two lads named Umthlāthla and Cussesendūna were absent cutting wood.

This evening the principal Indoonas assembled in my hut to inform me that the King had made me a present of twelve head of oxen; and that he wished them to be considered as a token of his gratitude, for having concluded the treaty with him: that as such a "fast word" had passed between him and me, it was right that there should be something to shew, as a proof that it had been

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accepted on both sides. I told them that, as a pledge of the King's favour, I would certainly accept them; but that I required no presents; all I wished for was friendship. They replied, that if I did not accept them there would be nothing to show: that the King had desired them to say, that on this day he received me into his country, and that these oxen would be a token to all of what he had done; that he was not yet tired, but should do more hereafter. I assured them that my desire to befriend the King would not be increased by any presents he could make; that now he knew me, and would always find me the same—ever desirous to do him and his people service. They said it was not the King only who thanked me this day; it was the whole Zoolu nation. Having inspected the herd which were driven to a spot near my hut, the Indoonas returned according to custom to thank the King in my name. This present was in addition to a cow sent for slaughtering this afternoon; but I could enjoy nothing; the very sight of plenty filled my mind with the horrid spectacle of suffering, which was about to be exhibited in a hut not far removed from my own.

Saturday, 30*th*.—Understood that a bowl of beer had been given to the prisoners yesterday by order of the King; my servants likewise contrived to give them the liver of the cow. This apparent consideration on the part of Dingarn I consider only as an aggravation to their sufferings, like the brief respite which the tiger gives to his prey, and was probably intended as a blind, merely to sustain their lives until our departure.

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Early this morning Mambayendi brought a message from the King, expressing his wish, if it were not inconvenient, that I would return to Port Natal, as he was anxious to hear tidings of some recent deserters. On this, I sent to inform him that it had been my intention to have apprised him this day of my proposed return on Monday; but as he was anxious for me to proceed, should the weather clear up (there had been much rain during the night), I would set out this forenoon, although we should not travel to-morrow, as it was our holy day. On taking leave of Dingarn, I took an opportunity to thank him personally for the oxen, saying, that when I looked upon them I should think of the agreement existing between him and the white people at Port Natal. He said, that on my next visit he should select some milch cattle for me. I told him that I did not desire presents. He replied, that he gave them to me in order to show that his heart was towards me; on which I assured him that my heart was also towards him, and that he would always find me desirous to do him service. I then took his measure with a piece of tape for a pair of boots, which on my last visit he had requested me to procure for him. In order that I might obtain an interview with the prisoners before leaving, I had purposely kept the key of the hand-cuffs, and now informed Dingarn that I must take them back, as they might be required for other deserters, and, moreover, were preferable to their method of securing with ropes, which often caused great pain in the arms. He laughed at this refinement of humanity,

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and said that I might take them off. The unfortunate prisoners were brought out in front of their hut for the purpose, and numbers of people soon collected from curiosity to see them. They were evidently in a state of alarm, supposing that they could only be loosed for the purpose of immediate execution, but the object being explained, they became calm, and soon after returned to their place of confinement. Calling Mambayendi into my hut, I desired him to tell me candidly what were the King's intentions respecting them, saying, that as I had brought them here, it was but just that I should be informed of their probable fate. He said that I already knew the King's intentions—that he had given orders that no person was to supply them with food, which when he thought proper he should send. It appears to me that the beer sent yesterday was merely on account of my remonstrance, and that on our departure they will be left to starve. On leaving the town I saw them again the last thing, recommending them to think much of what had been said to them, and to pray to God through Jesus Christ, as He was able to save their souls, and do them good in another world: they all looked most piteously, thanked me, and wished me a pleasant journey. So painful a duty I hope never again to be called to perform; and sincerely do I pray that their hearts may be opened by Divine grace, to seek the things that belong to their peace before they are called into eternity.

Set out on our return, accompanied by Mambayendi and two herdsmen, driving the oxen before us, at half-past

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eleven. Our appearance in any other country would have been somewhat ludicrous. But two legs were now remaining of the cow which had been killed yesterday afternoon, and these precious relics were willingly carried by some of the baggage-bearers—not a scrap would they leave behind; rather than relinquish a particle, one of them actually strung a large piece of raw meat round the back of his neck, leaving it to hang down between his shoulders. So many beasts have been slaughtered for me during these journeys, that my servants have been enabled to obtain their favourite ornament, a part of the gall-bladder, stuffed with fat, and formed into a large ring, with which they encircle the arm. Sometimes a ring of fat is worn round the head like a bandage, just above the eyebrows; in fact, fat of all kinds is their delight—they will eat it *au naturel*, and consider that individual as wealthy who can afford to appropriate a sufficient quantity to decorate his person besides. One of the men went off with the tail of the cow dangling from his arm—whether by the way of ornament or not I did not inquire. Observing how soon the meat had been demolished, I inquired of the people how many of them an ox would suffice. They said that five men would finish the whole beast in the course of a day and a half; and this I fully believe, from the specimen they have already given of their carnivorous powers. On crossing a mountain, after passing Ebonquani (the first village on leaving Congella), we passed through an immense flight of locusts, more numerous than any I have yet seen either in this country

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or in Kafir-land; they were feeding upon the grass until we disturbed them, and then rose in millions; many flew into my face, and I caught several in my hand as I rode along. At a quarter to six we reached Hengi, and remained for the night. My former hut was again prepared for me.

Sunday, 31*st*.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."—(Isaiah xxvi. 3.)

How pure the peace that grace bestows!
The still small voice of love how sweet!
How calm the soul that can repose
Its deepest care at Jesus' feet!

Though like the Prophet 'leaguered round,
Though earth and hell their power should boast,
Faith looks beyond this narrow bound,
And sees afar a mightier host!

There's not a pang that flesh can feel,
Nor deeper grief our bosoms know,
But sovereign grace alike can heal,
And pour the balm to sooth our woe!

It cheers the pining captive's cell—
He marks his chain—and looks above!
His soul unfettered loves to dwell
On those bright realms of joy and love!

It lights the languid eye in death,
Bids Jordan's billows stand on high;
It sanctifies our latest breath,
And makes it rapture e'en to die!

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How rich the promise—" Come and buy,"
With nought that ye can e'er possess;
The riches that are stored on high
Are free to all their want confess!

Dear Lord! thy purchased blessings shower,
My helpless soul still hangs on Thee;
In weakness now make known thy power,
Atoning blood alone my plea.

May heavenly love my bosom swell,
May every selfish feeling die;
So shall my soul be meet to dwell
With Thee in realms of bliss on high.

Monday, June 1st.—We were so near to the Clomanthleen district, that I pushed on this morning, and in an hour and a half reached Nodūnga, the first village after crossing the Amatakoola, where we arrived at nine o'clock. My object in making this journey was in order to have an opportunity of speaking to the people. Having sent round to some other smaller places in the neighbourhood, about one hundred people assembled before my hut, when I addressed them for about an hour.

There is much encouragement in teaching these people: they have no caste to break through—no idols to throw down—they readily acknowledge their ignorance, and seem desirous for instruction. I commenced by inquiring who among them could tell me by whom the sun, the moon, the mountains, and the rivers were made? All agreed that they were created by some power above. I asked what they called that power? Pointing upwards,

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one of them said it was the "Incosi pezūlu" (Great Chief above). Did they know any thing of this Great Chief? "No," they replied; "now we are come to hear about Him—it is you who must tell us." On hearing these simple expressions of desire to be instructed, the reply of Cornelius to Peter (Acts x. 33) came forcibly to my mind—"Now therefore we are all here present before God to hear all things that are commanded thee of God." May a like blessing attend the ministry which I trust they will soon have among them.

We seem to have arrived here at a period when the traditionary knowledge of a Supreme Being is rapidly passing into oblivion. The following brief account is all that I have ever been able to collect on this subject:—It is agreed among the Zoolus, that their forefathers believed in the existence of an overruling spirit, whom they called Villenāngi (literally the First Appearer), and who soon after created another heavenly being of great power, called Koolukoolwani, who once visited this earth, in order to publish the news (as they express it), as also to separate the sexes and colours among mankind. During the period he was below, two messages were sent to him from Villenāngi, the first conveyed by a camelion, announcing that men were not to die; the second, by a lizard, with a contrary decision. The lizard, having outrun the slow-paced camelion, arrived first, and delivered his message before the latter made his appearance.

To this want of promptness they attribute our present

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condition as mortal beings, heaping all the odium of death upon the sluggish camelion. There are still many legends respecting Villenăngi, but none of which my informant could remember, excepting that he enjoined that lamentations should be made over the dead. It is said, that many years ago, though not within the memory of the oldest person now living, sacrifices of cattle were offered to Villenăngi. The generality of the people are ignorant even of this scanty tradition; but since their recent intercourse with Europeans, the vague idea of a Supreme Being has again become general. At present, the reigning king absorbs all their praises, and he is, in fact, their only idol.—In the foregoing account there is evidently an indistinct and confused idea of the incarnation of our Blessed Lord, and of the entrance of sin into the world, Satan employing the body of a reptile to practise his first deceit upon mankind. What an awful condition for an immortal being! Man, when once departed from his God, goes out, like Nebuchadnezzar in his banishment, debased in his reasoning powers, and scarcely elevated above the beasts which perish. O that this benighted people may, like the stump which he saw in his night dream, put forth branches, and bud, and bear fruit, and flourish; and thus matured and nourished by the dews of heavenly grace, become a blessing in the earth, a shelter and a protection to all the surrounding nations! Breathe, Lord upon these dry bones, and they shall live!

Rode out before breakfast to select a spot for the Mis-

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sionary Establishment, having on my way to Congella considered this neighbourhood as by far the most eligible of any part of the Clomanthleen district, being in the immediate vicinity of two large military towns, and surrounded by several villages; fixed upon a hill of moderate height, skirted by the Umsondūsi, a clear mountain stream, which almost encircles it. On my return to Nodūnga, I agreed with Timōūla, the Numzāna, who had been particularly attentive, to build three huts on the spot selected, during my absence, with the intention of shortly returning to occupy them. As it was not much out of the route to the Injandūna, he accompanied me back to the spot, in order to receive the necessary directions; after which, we proceeded to Mungnena's village, near the Tugăla, where we arrived at four, and remained for the night. The new Missionary Station I have named Culoola—which, in the Zoolu language, signifies, to loose or set free—trusting that, by the blessing of God, it may eventually be the means of loosing many souls from the captivity of Satan, and bringing them out of darkness into marvellous light.

Tuesday, 2nd.—Proceeded at a quarter past eight; crossed the Tugăla to breakfast at Mr. Plankenberg's; and at half-past ten resumed my journey. Reached a ruined hut on the right bank of the Mavootie at four, where I rested until sunset, and then went on until the moon went down. Again in the wilderness, I endeavoured to occupy the time by writing the following lines on horseback :—

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THE WILDERNESS.

What though I wend my lonely way
  Far from the social haunts of men;
And every object I survey
In solemn stillness seems to say,
  "Approach not our domain;"
E'en in the wilderness I love to trace
The footsteps of a God of grace.

There's not a plant that decks the ground
  But speaks its great Creator's praise;
The smallest insect fluttering round,
The savage beasts that here abound,
  Unite to witness Wisdom's ways:
In Nature's book 'tis sweet to trace
  The tokens of a God of grace.

The wildest desert owns His hand,
  The rudest mountain marks His power;
Each smiles or frowns at His command,
And all in wisdom He has planned.
  He paints the cup of every flower—
In every object we may trace
The workings of a God of grace.

There are no deserts here below—
  All nature teems with life and love;
The loneliest spot that e'er we know
Enough of Mercy's way can show,
  To raise our grovelling thoughts above,
If still our hearts delight to trace
The goodness of a God of grace.

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'Tis here—within our bosom lies
The arid soil that yields no fruit;
That howling desert oft defies
The softening dews that heaven supplies;
Fertile in every baneful root,
Receives—but, thankless, scorns to trace—
The bounties of a God of grace.

But ah! when once those rocks are rent,
Those bitter, poisonous waters healed,
Each native flower then yields its scent,
An Eden blooms where dragons went,
And golden harvests crown the field.
'Tis in the heart renewed we trace
The trophies of a God of grace.

And art Thou then, my God, so near?
Does every creature point to Thee?
Then let me oft thy footsteps hear
This toilsome pilgrimage to cheer,
In every object that I see,
Make it my chiefest joy to trace
The riches of Thy boundless grace!

Wednesday, 3rd.—About three miles from the Umtongata, having no tent, we made our bivouac at half-past eleven near some bushes, but with no other shelter than the starry heavens. I found it necessary frequently to arouse the people, in order to prevent the fire from going out. Quitted the walking party at eight this morning, and rode on alone to Berea, where I arrived at six o'clock.

It appears that the apprehension of the remainder of Nonha's party had occasioned much trouble, the whole of

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the whites and about sixty of the natives having been obliged to proceed in a body to enforce the requisition. The people of the village where they had been staying rescued them from two Englishmen and a Hottentot, who had taken them in their absence: they waylaid them, and issuing from the woods as they passed, contrived while in conversation, but without using force, to effect their purpose. On this the larger party before mentioned proceeded to the spot, but the natives, alarmed at their numbers, fled to a neighbouring hill. Thus posted, Mr. Cane, with two natives, volunteered to communicate with them. He went up in a firm manner and remonstrated with them, at the same time assuring them that unless the persons in question were delivered up by sunset he would instantly shoot the Numzāna to whom he addressed himself. Happily no further effort was made, and the three girls were secured. But here another heart-rending scene took place. Umfazaguātu (the Numzāna) was related to the children, and evinced feelings of which humanity might boast. Suddenly casting away his assegais, he threw himself upon the ground in a supplicating posture, and only implored that he might be bound and sent to Dingarn in lieu of the prisoners. This of course could not be permitted, though all must doubtless have felt the painful necessity of acting with so much apparent rigour. On my arrival I found them in one of my huts, in charge of two men who had been sent for the purpose from Congella. On their leaving this morning I

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sent on my own responsibility the following message to Dingarn, well knowing that it would express the sentiments of every European at Port Natal:—"If deserters must be killed, let them be killed at once; but if they are to be starved to death, we are resolved that not another individual shall be sent back." The men promised to be kind to the prisoners by the way, and on no account to mention the fate which would probably await them on their arrival. My heart sickens at the thought of such barbarities—still it is a duty we owe to the two thousand natives now residing here, and who, together with ourselves, would all some night have probably been immolated but for the security of the present treaty.

SUNSET AT BEREA.

How glorious is that golden hue,
What gorgeous streams of light!
What varied tints from azure blue
To deepest crimson meet my sight;
At evening's close I love to gaze,
And mark the sun's declining rays.

It is a sight more felt than seen—
Our mortal part in mute amaze
Stands rapt in wonder—'tis within
We feel the power of that full blaze;
Th' untrammelled spirit spreads her wings,
And from that sight fresh rapture brings.

She marks the last pale flickering ray,
That faintly gilds the mountain's crest,
And as it gently fades away,

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And darkness veils the glowing west
A cheering emblem she descries,
It tells her how the Christian dies.

What though our eyes no more behold
The light and joy his presence gave,
The meed of bliss is yet untold—
Awaits the saints beyond the grave,
Where in those realms of pure delight,
One blissful day excludes the night.

Calm and serene his soul departs,
And leaves a hallowed glow behind,
That whispers to our aching hearts,
Weep not as those who yet are blind
To that sure hope which faith descries,
Their heritage beyond the skies.

If heaven resounds with songs of praise,
When first the sinner, touched by grace,
Abandons all his former ways,
And humbly seeks his Saviour's face,
What shouts of triumph must begin
When ransomed souls are gathered in!

Then while our burden still we bear,
Forward let us press to gain
The crown which those in glory wear,
Purchased by Him who once was slain,
The Lord our righteousness and peace,
Whose dying love will never cease.

Saturday, 13*th*.—Six men of the Inthlangwăin Tribe arrived, from whom I obtained a confirmation of a very distressing fact—viz., a whole nation, from the pressure of extreme want, being first reduced to the dreadful necessity of subsisting upon their own children, and afterwards evincing so decided a predilection for human flesh as still to per-

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petuate the horrid practice of cannibalism; not, however, to the extermination of their own tribe, but feasting upon the bodies of captives taken in war. These people, according to their report, inhabit a country four days north of the Tugăla, and two north-west of Unkūnginglove. The name of the tribe is Immithlanga, and that of their chief, Upallūti. They are independent of the Zoolus, speak a dialect of the Abasootu, and are said to be generally at war with the Amathlūbi, a people bordering them on the north, under a chief named Amahuangwa. Two of the men with whom I conversed, Sinoieza and Pakankoothla, had been eye-witnesses to the barbarities above stated, having seen them cooking and feasting on the flesh of several human bodies. Sinoieza himself appears to have had a very narrow escape. His own father was speared and eaten by them, and it was only by running away and concealing himself that he avoided a similar fate! It was in consequence of an attack from the Amatembu, some years ago, that the Immithlanga were first reduced to the horrid alternative of murdering their own children for support.

Tuesday, 23rd—Last night, by an arrival from the Tugăla, I learned the fate of the unfortunate prisoners whom we left at Congella. They were not starved, but all put to death on the King's leaving for Unkūnginglove shortly after my departure. It is said that Umthlella took this sanguinary measure upon himself, contrary to the wish of both Dingarn and Tambooza; but the fact is, these

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three great personages have a most convenient method of placing upon each other the responsibility they would evade, and the very next moment indemnifying the perpetrator of the act they denounced.

This afternoon a very characteristic meeting was held in one of Mr. Berkin's huts, for the purpose of selecting the site for a town. On my arrival I found the hut filled with the individuals expressly convened for this purpose. Almost total silence was observed—the subject was not even hinted at; nor had any chairman or leading person been appointed to introduce the business. At length a voice cried out, "Now let's go and settle the bounds," on which I risked a question, hoping it might elicit a *programme* of the contemplated proceedings. "Are all present agreed as to the expediency of building a town?" To which it was replied, that their presence on this occasion was a proof that they were unanimous on this point. Thus began and ended this important conference, and off they all scampered in a posse to inspect the ground, some walking, others seated on the floor of a waggon without either tilt or sides, which was drawn at a stately pace by ten oxen. Short pipes, an indispensable accompaniment, were in full action on all sides. Being the winter season, it was a sort of reunion of hunters, who, tired of chasing sea-cow * and buffalo, were now sighing for town-houses and domestic cheer. The appearance of any one of these forest-rangers would have gained the

* Hippopotami, (Dutch and Colonial term).

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medal for any artist who could have transfixed his *tout ensemble* upon canvas. At length a pause was made, —"This 'll do," cried one;—"That 's the spot," exclaimed another. After some minutes of such-like random conversation, the whole party were compactly collected, and the business at length entered upon, and conducted in a rational manner, every proposition being subjected to the votes of those who were present, and carried or negatived accordingly. It was in this impromptu manner that the town of D'Urban was named—its situation fixed —the township and church lands appropriated—and, in short, as much real business gone through as would have required at least a fortnight's hard writing and debating in any other quarter of the globe *.

Friday, 26th.—Hearing of the death of a young woman in a neighbouring village, I went to the spot with the hope of persuading them to discontinue the revolting custom of casting the bodies of deceased persons into the woods, to be devoured by wild animals. They listened very attentively to all my arguments; and, at the conclusion, thanked me for the words I had spoken, and agreed in future to inter their dead. In the present instance, they said, they were afraid of infection, as the woman had died after a lingering disease. It appeared that, as her end approached, she had been carried out into the woods; but they assured me that she was not left until life was extinct.

* See documents at the end of the journal.

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Tuesday, 30th.—Early this morning I was awoke by cries of lamentation from the people of a village, at the foot of the hill, nearly two miles distant; and about ten o'clock two messengers arrived to inform me of the sudden death of a child, desiring also to know whether I wished it to be buried. On Sunday last I had taken occasion to introduce the subject at the conclusion of my address to the natives; and it was doubtless in consequence that the present message had been sent. Accompanied by my interpreter I soon followed them to the village, when I found that early this morning Kolelwa, the Numzāna, had lost his only child. He was seated in a solitary place by himself, at the back of his own hut, while the rest of the people, apparently in much distress, were sitting in silence in the cattle-fold. On my request to know whether they were willing to inter the body, a man came forward and communicated with the afflicted father in a low voice, who also in an under tone signified his assent. In the same manner his wishes were ascertained respecting the spot, as I thought it advisable, considering their prejudices, to refer it to his option, whether it should be in the immediate neighbourhood of the village, or on an allotment of ground which should be generally appropriated for the purpose. Having decided on the former, I recommended that the necessary preparations should be made; but here there was considerable difficulty.* On these occasions it is customary to administer medicine to all excepting the family of the deceased, in order, as they

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imagine, to preserve themselves from contagion; consequently, all the men of the place had gone in quest of their doctor, with the exception of two; but as each of their wives had infants, they excused themselves by saying they were apprehensive of communicating the disorder to their own children. My object was, if possible, to spare the father from so painful a duty; but seeing the necessity, unsolicited he took up his hoe, and accompanied by two of his wives and these two men, who seemed willing to render all the assistance their scruples would allow, proceeded before us to the wood. After threading an intricate part, and winding about for some little distance, they stopped. Inquiring if that was the spot they had chosen, Kolelwa replied, "You must show us." On being again told that it was left entirely for his decision, they proceeded a few paces further, and then commenced one of the most distressing scenes I ever witnessed. A father with his own hand opening the ground with his hoe, and scooping out a grave for his own child, assisted only by one of his wives—while the bereaved mother, in the bitterness of her grief, seated under some bushes, like another Hagar, watched every movement, but dared not trust herself nearer to the mournful spot. When all was prepared, Kolelwa returned, with the wife who had assisted him, for the body—Nombūna, the mother, still remaining half concealed among the trees. Every thing was conducted so silently that I did not perceive their return, until suddenly turning to the spot I observed the woman support-

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ing the body so naturally upon her lap, as she sat on the ground, that at first I really supposed it had been a living child. Dipping a bundle of leafy boughs into a calabash of water, the body was first washed by the father, and then laid by him in the grave; on which I read a selection from the burial service (such portions only as were strictly applicable); concluding with a short exhortation to those who were present. The entire opening was then filled in with large faggots, over which earth was thrown, and above all a considerable pile of thorny boughs and branches heaped, in order to render it secure from the approach of wild animals. I have been thus minute in describing every circumstance, as the whole was arranged by the natives themselves, considering it not only as due to their feelings to interfere as little as possible, but likewise as the surest way to accustom them gradually to adopt a more decent method of sepulture. Before they returned home they all went, as is customary, to wash themselves. As it rarely occurs that any, excepting kings and some of their principal men, are interred, I conclude that the above is the usual method on such occasions. In the Zoolu country it is not, however, unfrequent to inter soldiers of note, as well as those who have attained to a great age, such being held in great esteem. When a death occurs in a town or village, no milk is drunk, nor are the cattle allowed to be milked on that day. The body is interred after sunset; but although it is customary for the immediate relatives to relinquish their usual food, and subsist upon wild roots until the next new moon, they

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do not desert their houses, as is generally the case among the Amakosa.

Thomas Halstead, who has just returned from a trading excursion in the Zoolu country, arrived here this morning with a full confirmation of the unpleasant reports which, through the medium of natives, had reached us some days previously. A peremptory order had been given by Dingarn for his leaving the country, coupled with directions that he was not on any account to be supplied with milk or provisions by the way. All trade was prohibited with Port Natal; and, with the exception of myself and my interpreter, no white person was in future to cross the Tugăla. Under these circumstances, without any clue to the cause of such a sudden rupture, I have no reason to regard the strange exception made in my favour as a very enviable distinction; indeed, from the construction put upon it by the natives, who do not hesitate to say that it is merely a blind to lull me into security, the mildest treatment I can expect will be to be retained as a hostage for the good conduct of my countrymen, on my very next arrival within the dominions of the despot.

Wednesday, July 1st.—Resolved to set out without delay, and ascertain from Dingarn himself on what account the late harsh orders have been given. I have just been informed by Mr. Cane, that the people of the village, where the child died so suddenly yesterday morning, have apprehended and killed a man, whom they charge with having poisoned him. From the account given by the natives, he had been obliged to leave the Inthlangwăni

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country on a similar charge; and in the present instance there was too much presumptive evidence of his guilt to clear him from the horrid imputation. They acknowledged to Mr. Cane, whom they regard as their chief, that they had done wrong in taking the law into their own hands; but pleaded the impossibility of living in security with such a person among them, and the humanity of the white people, who they knew, had they expressed their suspicions, would not have suffered him to have been put to death. The wonder is, that in a community such as this, where there is not a vestige of law, similar occurrences do not more frequently take place; happily, the natives are very abstemious, and by no means quarrelsome, and are accustomed to pay great deference to those Europeans whom they regard as their chiefs.

Thursday, 2nd.—Having borrowed a horse for my interpreter, I set out on horseback for the Zoolu country soon after noon, accompanied by some natives carrying my baggage. On the other side of the Umgăni we found the grass burning to a considerable extent; this being the season when, on account of its extreme dryness, the old grass is usually set on fire. In one part the line of flame united across the road, obliging me to make a little detour, and, indeed, to push my horse over some of the burning grass, in order to regain it without making a considerable circuit. The wind was driving the flame up the sides of the hills in long lines, which, added to the loud crackling noise, had a very singular effect. The appearance in a dark night of these extensive burnings

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is often very beautiful, but by no means equal to the flaming forests which I have sometimes witnessed in North America. Left the walking party, and slept under a high tree a few miles beyond the Umtongata.

Saturday, 4th.—Having started yesterday at day-light, we reached Mr. Plankenberg's at five. While waiting for the baggage, I measured the girt of a large Kafir fig-tree (species of banian), growing near the ford of the Tugăla, which was found to be sixty feet. One of the limbs has grown through the heart of a neighbouring tree, and receives support from another, in a very extraordinary manner. Crossed the river at four in the afternoon; and, on hearing that Zoolu was at the *Black* Clomanthleen, I rode in on reaching the town to pay him a visit, thinking, as he was an influential person, it would be a good opportunity to ascertain at once what was the actual feeling respecting the King's order. He received me in a very friendly manner, and promised to attend with some of his people at the service I proposed to hold at the Injandūna on the following day. Reaching that place at six, I received an equally friendly reception from Cokella. In the evening himself and a large party of the soldiers assembled in my hut. They sang and chatted alternately, and seemed quite to enjoy themselves. Without directly alluding to the subject, enough was dropped, in the course of the conversation, to convince me, not only that there had been great exaggeration respecting Dingarn's order on the part of the traders, but also that he had been greatly provoked by their conduct.

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Sunday, 5th.

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."—(Proverbs xxix. 25.)

Firm is the Christian's trust, and sure
The anchor that sustains his soul;
'Mid toils and dangers still secure,
He stands above the thunder's roll.

"Who shall harm you?" he has said,
Strong to save—the mighty Lord!
"My shield around you shall be spread—
All needed strength I will accord."

In duty's path no danger lies—
A Father's hand the way directs;
His presence every want supplies,
And from the fiercest foe protects.

What though the lion's den we share,
Or flaming furnace round us rage,
Our heavenly Guide will meet us there,
And all our anxious fears assuage.

In this blessed cause, whoe'er has lost,
A brighter treasure shall obtain,
While those who pause to count the cost,
Must soon resign their fancied gain.

Dear Lord! wert thou to take my all,
I but Thine own restore!
Cheerful I yield to Thy just call—
Would I could give Thee more!

Zoolu sent to inform me, that, in consequence of the death of one of his children, he should be unable to attend the service. About one hundred people assembled. At

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the conclusion, Cokella remarked, "These are good words," and thanked me for them, particularly for those which enjoined obedience to the King, and all other superiors; adding, that these words would make all people to be at peace, and set every thing right. He then inquired whether I thought *they* should be able to know them? I told him that I hoped soon to come and live among them, and then they could hear them often, and what they did not understand could be explained to them whenever they pleased. Some of the Nodūnga people were present.

Monday, 6th.—Mambayendi having struck his foot against a stump, was too lame to proceed; a substitute was therefore appointed by Cokella, and having despatched the baggage-bearers by the direct road, I took a little circuit, in order again to visit Culoola and Nodūnga. As we ascended the hill towards the spot where the huts were building at Culoola, a number of women were observed bearing bundles of thatching grass upon their heads, and as we approached they all saluted me with a song. Two of the huts only were in progress—one nearly completed, the other they promised to finish by the time required. About noon we left Nodūnga, and soon after ascended a very rocky mountain. After passing Emboniswani, the next village on this road, Cokochi, the head servant of the Injandūna regiment, and who was appointed to escort me in the place of Mambayendi, met his aunt. The greeting was singular—he gave her his hand, which she kissed with much apparent affection;

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but even this dignified salute was not returned on the part of Cokochi. On one or two occasions I have observed Dingarn receive a similar salutation from a near relative, and naturally concluded that this was merely court etiquette; but on questioning Cokochi on the subject, he assured me that it was invariably the custom in their country for the women to salute their male relations, sometimes on the hand, at others on the cheek, but the compliment was never returned by them. From Embombusi, the path, which is carried about midway along the side of the mountain, follows the course of the Amatakoola, which winds in a valley on the right. Crossing this rocky stream, and again ascending, we reached Amahushani at half-past five, having previously overtaken the baggage-bearers at Gobeena. Huts were here provided at my request, although strangers at this time were prohibited; one of the King's women having been sent here in an ill state of health, and still residing among them. Since leaving Nodūnga, the whole of this day's journey has been mountainous, detached and round-topped, and generally composed of a dark-coloured sandstone and felspar. In the lower grounds, the aloes, now in full blossom, have a very gay appearance, while even on the tops of the hills, wherever the old grass has been burnt, a beautiful yellow crocus, peculiar, I believe, to this country is met with in great abundance.

Tuesday, 7th.—Set out at a little before eight. Observed many sweet-scented white crocuses. The path more distinct, and the travelling less tedious over the burnt districts. About noon, commenced the descent into

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the valley of the Umthlatoosi, the views in every part of which are quite beautiful. The path is steep and rocky, overlooking the windings of the river, which has a beautiful effect as seen through vistas skirted with trees and several species of aloes, the former often in blossom, and the latter bearing an elegant candelabria flower of every shade from deep red to the palest orange. At a quarter past eleven, passed a village called Unthlăcho, the first habitations to be met with after leaving Amahushani *. This place belongs to a chief named Sittai, whose son was killed some time ago by order of Dingarn, in consequence, it is said, of some intrigue against the government; as an additional chastisement, the people both of this and the neighbouring village of Uiengo were at the same time deprived of their cattle. Unable to procure any thing at either, we continued our route through the valley, crossing the river four times, to Engukani, one of the King's villages, where we arrived at half-past twelve, and procured some sour milk for breakfast. Proceeding again at three, we once more crossed the Umthlatoosi, and leaving this romantic valley by a steep ascent, continued our mountain route till near six, when we reached Amachingāni, a village situated on a height, surrounded by groves of very high trees, called by the natives Umzani, and which may be seen in all directions at a considerable distance.

Wednesday, 8th.—Set out at a quarter-past eight, the path conducting generally over an elevated open country,

* This district is uninhabited on account of the number of lions which infest the neighbourhood.

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more level than any other part of the road. On approaching Unkūnginglove it becomes more broken, and, on gaining the heights which overlook the town, the hills are covered with dwarf mimosa and other shrubs, intermixed occasionally with euphorbia, which are generally the largest trees in this part of the country. The town, which had been rebuilt, appeared in the distance like an immense assemblage of hay-stacks, the rays of the mid-day sun shining brightly upon the newly-arranged thatch. The whole was not yet completed—numbers of women, bearing bundles of grass upon their heads, were approaching from all sides, while, as we advanced towards the gate, we observed several hundreds of the amabooto (young soldiers) hastening forward in compact lines, bearing mimosa boughs for the fences. Having sent forward messengers to announce my arrival, we entered the town at one o'clock.

The two Indoonas, apparently occupied about some business, were seated in the midst of a large assembly as I rode up, but they immediately came forward, saying that the King was engaged in inspecting his cattle, but that he would see me before I went into a house. Passing through a large herd, I observed him seated upon his straight-backed chair (a native one made out of a single block), clothed in his old blue cloak, now threadbare and greatly in need of a little soap and water. On my approach, a bullock was pointed out as a present from the King to be slaughtered for my party. The interview lasted but a few minutes. Dingarn expressed himself pleased at my return, recommending that I should now

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rest myself, and that he would see me again. The houses selected were as usual to the right of the principal entrance, which has invariably been the case in all the large towns I have visited. When last at the Injandūna I inquired of Cokella the reason. "It is in that quarter," he replied, "that the principal Indoonas always reside; only those of inferior rank live on the left." This evening, while musing alone in my hut, I was accosted in tolerable English, by a native crouched near the door, with "How do, capitain?" Curious to ascertain where he had acquired this smattering of English, the first I had heard uttered by a native, I called him in, and found on inquiry that he had lately arrived from Delagoa Bay, with copper-wire from the Portuguese factory, where he had contrived to pick up a few words of English and Portuguese; his stock of the former, however, was almost exhausted in the first salutation. It is in this manner, by an intermediate tribe of natives bordering the settlement, that the Portuguese carry on their trade with the Zoolus. The native language differs considerably from that spoken here; but not so much as to render them altogether unintelligible.

Thursday, 9*th*.—This afternoon Dingarn signified his wish to see me, and for the first time received me into his house: where I found him reclining near the door upon a mat, supported by a head-stool and surrounded by about fifty of his women, arranged in order round the sides of the hut. This house, as may be supposed by the number of its inmates, who only occupied the circumference, is of

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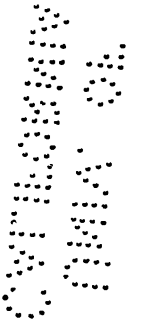

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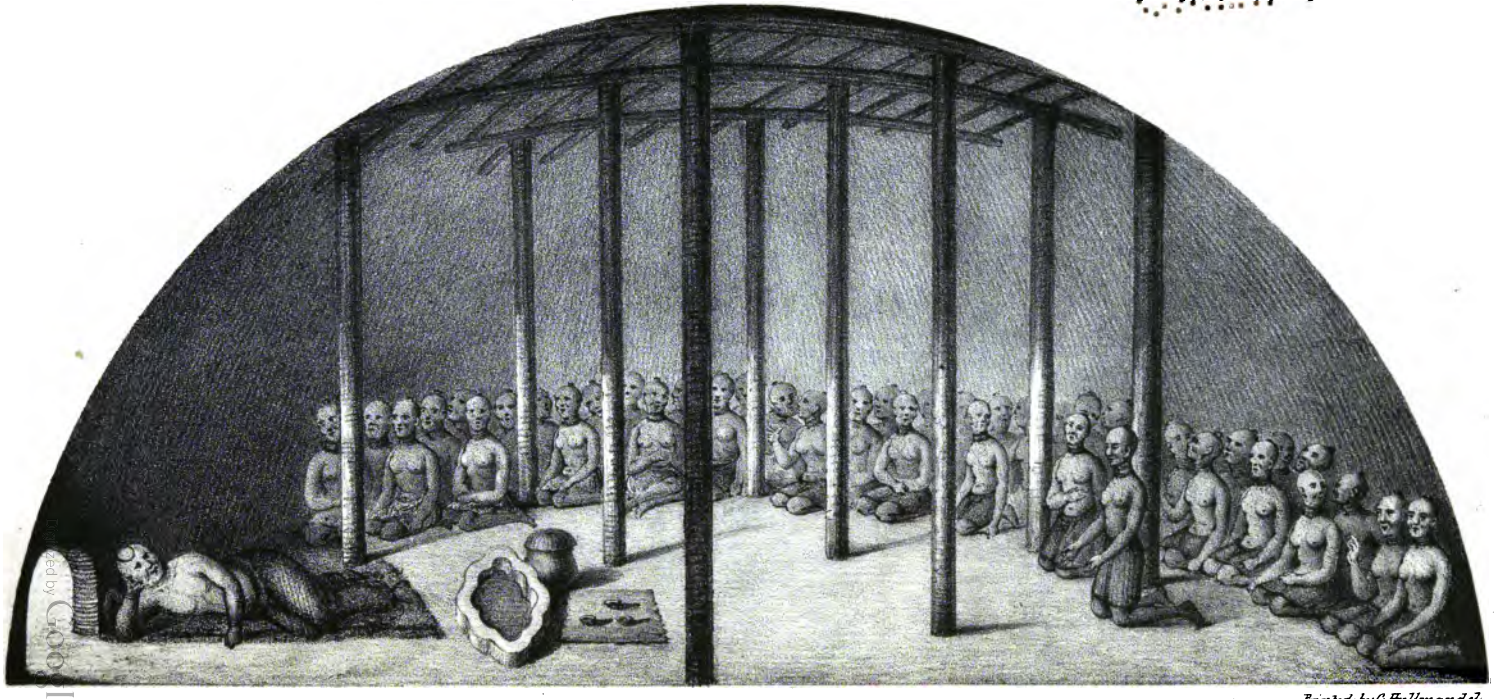

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INTERIOR OF DINGARN'S HOUSE.

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considerable size, and was of sufficient height to stand erect even with a hat on in almost every part; but being only lighted from the low door, and the whole interior blackened by smoke, it had a most dismal and dungeon-like appearance on first entering. The eye at length became accommodated to the light, or rather obscurity, and soon discovered the features of many a black beauty, who at first was invisible; the reflection from the brass ornaments worn round their throats and right arms alone indicating their presence.

The frame-work was supported by three parallel rows of posts, four in the middle and three on each side. The fire-place, as is usual in all their houses, is situated about one-third of the whole diameter from the door, to which it is exactly opposite, and exhibits, for a Zoolu device, a considerable degree of taste, the raised sides being waved in the form shown in the Plate at the end, instead of the general pattern—an exact circle. The floor is remarkably even, and from being constantly rubbed and greased has quite a polished appearance. Scarcely anything that would come under the denomination of furniture was to be seen. On one side of the fire-place stood a large bowl of beer for present use, covered with an inverted basket, and beside this, on a thick square mat, sometimes dignified by the name of a table, were arranged eight or ten ladles, merely the longitudinal section of a small calabash formed from the gourd. These, with a few bead-dresses of various colours suspended from the sides, were the only relief afforded to this dusky abode. The bag containing

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the presents was then opened by Dingarn's desire, and its contents displayed, consisting of beads, some broadcloth, and a pair of boots, which I had brought merely on speculation, being the largest that could be procured at Port Natal. On opening the parcels and observing that the beads were spotted, he named them the ingua (panther) beads, and, apparently much pleased, amused himself for some time by arranging them in various ways. The operation of trying-on the boots now commenced, which he endeavoured to do in a recumbent posture, my interpreter and his servant tugging at the loops with all their might. At length, finding this a hopeless endeavour, he took my advice and stood up, but would not divest his ankle of its bandage of white beads, and once more thrust his foot into the unyielding boot. His women were in a titter the whole time, and he himself could not refrain from laughing at the extraordinary predicament in which he was placed. Although there was ample room, had he but applied his own strength, this second attempt was equally unsuccessful; and at length disengaging his foot, he seemed glad to find himself again at liberty, requesting that my next present might be shoes and not boots, as less troublesome to "put in," as he expressed it. Desiring his women to amuse me by singing during his absence, he then suddenly made his exit. Although they sang in parts and in good time, the high pitch of so many female voices, unaccompanied by a bass, was not altogether pleasing, especially as it was continued for some time. About an hour had passed in this manner, when a cessa-

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tion took place, and some of them came near and begged of me beads. During the whole time that Dingarn had been present, they slid about on their knees whenever they wished to move from one part of the house to another, but now observing them to walk as usual, I inquired the cause. They said that they were not now afraid of the King; but that while he was present in the house they were never permitted to stand up, but always moved about in the manner I had seen. A servant was now sent to conduct me without the Issigōrdlo, to a group of chiefs seated before a large concourse of men standing around them in a semi-circle. Tambooza, who was among them, desired me to seat myself near him, and I felt convinced that a conference was about to be held before Dingarn on some business of importance. Nothing, however, was more distant from his thoughts; but, actuated merely by a sudden freak, he issued from his gateway the most extraordinary figure that can well be imagined. During the interval that his women were singing, he had caused his whole body, not excepting his face, to be thickly daubed over with red and white clay in spots, and had but his figure corresponded with the character, he might have passed at Astley's for the genuine harlequin of the night. Thus adorned, a dance and a song were the least I expected, but he contented himself with receiving the acclamations of "Byăte," "Thou who art for ever," "The great black one," &c. &c.; and again retired as unaccountably from the sight of his wondering subjects, who none of them could devise the import of this singular exhibition. All I could collect from them was, that it

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was a new thing, that he had done it because he was the King and could do what he pleased. It is not, however, improbable that the sight of the spotted beads had put this strange crotchet into his head.

Friday, 10*th*.—The scene here is a busy one—houses in all stages of progress—some in frame—men perched upon the tops of others thatching—lines of women bearing bundles of grass upon their heads—the young men carrying boughs and faggots, and all moving in order to the tune of a song. A stranger would at once pronounce them a happy people, but their natural vivacity is too often quenched by the rule of despotism and the dread of a violent death, to permit them long to enjoy such intervals of repose. The huts are more numerous and better built than in the former town, and to my great relief are as yet untenanted by rats *. The surrounding country is now a perfect blanket, every thing at this season of the year being parched and dry.

MOON RISING AT UNKUNGINGLOVE.

While yet I marked the glowing West,
Still reddened with the blush of day,
The beauteous moon, with silver vest,
Arose to shed her milder ray.

It was not night—the shadows fled
Beneath her full effulgent beam,
That on each mountain crest was spread,
Like the smooth face of some fair stream.

* The houses are now removed to the vacant space which appears in the sketch between the two outer fences, and the inner fence is removed altogether.

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Long on that glorious light I gazed,
To brighter scenes in spirit borne,
Till every thought to Him was raised
Who of his brightness once was shorn.

Sweet emblem of a Saviour's grace!
In milder rays of Gospel light
The image of our God we trace,
Though once we trembled at the sight.

The still small voice of love proclaims
The fiery law's demands obeyed;
Where Justice frowned now mercy reigns,
Each are in sweet accord displayed.

Where grace has dawned 'twill ne'er decay;
Though faint the light, and darkly seen,
'Twill kindle to that perfect day,
Where not a cloud shall intervene.

Whate'er to faith is yet concealed,
That glorious day will then declare;
And God himself will be revealed,—
The only brightness needed there.

Saturday, 11*th*.—This morning, long before daylight, I was awoke by the vociferations of a man running through the town, and shouting as he went in the most peremptory tone. Not long after this hoarse salute, hundreds of female voices, in pleasing concert, again broke the stillness of the night, by a song which became still louder and louder, until at length it as gradually passed away, and all was again still. On inquiry, as soon as the people were about, I found that an order had suddenly been issued by Dingarn, that every female should instantly

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leave the town for the purpose of procuring fencing bushes at Imbelli-belli. These unfortunate drudges were accordingly obliged to rise at his bidding, and commence a walk of ten miles at that unseasonable hour, notwithstanding which they sang, as they went, one of the most melodious songs I have ever heard.

About ten o'clock, a large party of young soldiers (560) arrived with bundles of bushes from the same place; they also entered the town with a song, and, as they passed along in a continued line, seemed like a moving forest. It is perhaps as well that the building mania is now so dominant, as this is the season when they usually go out to war. An entirely new ekanda, or military town, has recently sprung up, not more than three miles to the northward of this—the regiment called Inzimmunzāna having been removed from a spot equally distant in an opposite direction.

By pacing half the circumference of the exterior fence and the diameter of the interior, I have calculated the number of houses in the town to be about 1100, and the population about 5500. In any other than a military place, the average of five individuals to each house, which I have allowed, would be too many, as in those there are frequently three or four houses belonging to one family; but in the ekandas no person, with the exception of the Indoonas of the regiment, are permitted to have more than one, which he occupies generally with two wives and as many servants. Umthlella and Tambooza, who have the privilege of being married, have three houses, one for

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themselves, and the other two for the accommodation of their wives; but, in the generality of the out-places, at least two thirds of the houses may always be considered as occupied by the women. This afternoon, a quarrel having arisen respecting the thatching of a house, one of the disputants bit the finger of the other severely: the case was immediately referred to Umthlella, who sentenced the assailant to the fine of a cow and a calf. In the afternoon, the women returned from Imbelli-belli, bearing large bundles of bushes upon their heads, and singing as they passed along the following words, the same which they also sang in the night—

Akoosiniki ingonyāma izeeswi

Chorus. Haw—haw—haw—haw.

Literally, "Why don't you give—lion—the nations."

The King was so much occupied about the buildings, that he excused himself from attending to the business which I was desirous to bring before him to-day, but desired me, in the mean time, to communicate the particulars to the two Indoonas, who visited me in my hut for that purpose. They both disowned any knowledge of the King's order respecting the traders, first saying that it was on account of their not having previously obtained leave from him; but in this I was enabled to confute them, having been at Congella at the very time when Thomas Halstead (one of them) came up and obtained Dingarn's sanction. John Snelder, the other trader in question, had evidently incensed them by bringing back

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two Zoolu lads as servants to the very town from whence he had taken them just before the treaty was arranged. Both were taken from him and killed, by an order from Dingarn. They then acknowledged, what I now believe to be the true reason, that, notwithstanding the mutual agreement which had been entered into, some of the traders had not kept their faith, but still continued to induce the natives to desert, secreting them, particularly young women, in their waggons, and conveying them by stealth to Port Natal. They said that they were perfectly convinced that I was not aware of this, but, nevertheless, they knew that it was still practised. Another circumstance of some importance was alluded to; the men in charge of the last two prisoners, had been unable to convey them beyond the Tugăla. The information I had received at Port Natal regarding them was, that the men, after placing them in a hut, went in quest of tobacco; and, as might be expected, on their return no prisoners were found to guard. The version current here is widely different. The men, they say, did not leave their charge, but several white men coming to the spot, engaged them in conversation, and, while their attention was drawn off, rescued the girls, who have never been heard of since. Unfortunately they look to me alone for the due performance of the treaty, and shrewdly remark that, notwithstanding letters were sent off at the time, some to traders then in the country, others to Port Natal, still "the words" have not been obeyed. Most gladly would I divest myself of all responsibility in these matters, which are quite

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foreign to the objects I have in view—but Dingarn has more than once declared that he looks only to me, and will treat with no other; and—as the treaty is popular with them, and the King has evinced a decided intention to abide by his word—for the credit of my countrymen, and the permanency of the mission already established in their country, I feel myself bound by a double duty, as far as in me lies, to see it punctually fulfilled. They urged me much to enter upon this subject with them before the King to-morrow; but I told them that it was not right to engage in such matters on God's day, which should be employed in worshipping him. It was therefore agreed that the conference should be held on Monday.

Sunday, 12*th*.

"Jesus Christ, of whom the whole family in heaven and earth is named."—(Ephesians iii. 15.)

Blessed Union! Christ the head!
One family in heaven and earth;
All for whom his blood was shed,—
United by that mystic birth.

Let us then as brethren dwell,
In sweet communion here below;
Of all our Father's goodness tell,
Till joy within each bosom glow.

How sweet to feel we're not our own,
But purchased by his dying love!
Who deigns one family to own
Of saints below and saints above.

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Nothing can our union sever—
Bound with links can ne'er decay;
Let us then with joy endeavour
To help each other by the way.

One faith, one hope, one glorious Head,
One common war to wage;
Be love the banner o'er us spread,
While on this toilsome pilgrimage.

See that bright angelic band—
Sisters, brothers, gone before;
Soon beside them we shall stand,
Redeeming mercy to adore.

The victor's palm through grace they bear,—
Of witnesses a glorious cloud;
In all our triumphs still they share,
And strike their golden harps aloud.

Though trials we may yet endure,
Like faith and patience let us prove;
The promises are still as sure,
And grace is free—and God is love!

Monday, 13*th*.—Last night, about seven o'clock, the people were suddenly called, and my interpreter came to inform me that the town was on fire. As large bundles of thatching-grass were collected in different parts, adding considerably to the inflammable materials of the whole place, serious consequences were at first apprehended. Providentially, the fire broke out on the lee-side, and the wind drove it across the outer fence. The blaze at first was terrific; but by the immediate removal of houses for some distance round the ignited quarter, the communica-

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tion was soon cut off. The rapidity with which this was effected was extraordinary—as many men as could stand round a house, by main strength pulled it up, as it were, by the roots, and in a few minutes the materials were conveyed to a distance. There was no confusion, the Indoonas presiding during the whole time, and issuing the necessary orders.

As soon as a sufficient space was cleared round the flaming houses, a close cordon of men was formed, who kept their station, with stakes in their hands, until all apprehension of danger was over. Dingarn did not make his appearance, although the fire took place not far from the Issigōrdlo, but messengers were frequently passing to acquaint him how matters were going on. I endeavoured to persuade them to bring water, but they said it was too far. The only means employed to extinguish the fire, was by occasionally throwing dust upon the flaming thatch, which not being heaped in sufficient quantities, had but little effect. The remarkable glare which was cast upon the wild features and gestures of the natives composing this immense concourse, all actively employed in the midst of flaming houses and smoking rubbish, would have been a fine scene for a painter.

As usual, it is not exactly known how it commenced, though a tolerably shrewd guess may be made, since it is stated that a fire was left unattended in the very house first ignited, during the time the people of that section were called to eat meat, which they always partake of in a group in the open air. Although thirty-two houses were

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consumed, providentially not a single person was hurt on the occasion. By noon this day the burnt fence had been replaced, and new houses were erecting on the site of those which had been so recently reduced to ashes—before the sun sets, scarcely a vestige will remain of the burning. No message having been sent from the King, I sent my interpreter to remind him of my wish to leave on this day, and to request an audience previously.

He soon sent to signify his readiness to receive me; and, accompanied by the two Indoonas, we proceeded to the Issigōrdlo, where he appeared, reclining on a head-stool in the door of his house. On being requested to commence the conversation, I said that I was desirous to know on what account two of the traders (mentioning their names) had been sent out of the country; that I had already heard their own statement, but, as there were always two sides to every case, it was necessary to know what charges he brought against them before we could decide what ought to be done in the matter. "Now," he said, "it is my turn to speak"—and related the whole circumstance; from which it would appear that they had given him just cause for offence. The allegations were, that John Snelder, as before stated, had returned with some young men, whom he had induced to accompany him to Port Natal, about the time that the treaty was arranged; and that Thomas Halsted had falsely used his name, by informing the Indoona of the town where he was trading, that it was the King's order that he should dispose of his cattle to him. He likewise complained of the general conduct of

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the traders in inducing his people to desert, and conveying them out of his country in their waggons. On this latter point I questioned him closely, in order to ascertain whether, since the negociation of the treaty, so serious a charge could be substantiated.

No positive proof was adduced—but so little reliance were they disposed to place upon the professions of any of the traders, that Dingarn plainly avowed he could not depend upon them, since they had so often deceived him before. On this, I assured him that the white people at Port Natal were agreed to observe the terms of the treaty; and that he might rely upon it no deserters had been received there since that period. That I did not know they were there, he said, he was quite certain, or they would have been sent back; but he had often spoken on the subject to them, without effect. The word, I replied, which had passed between us should not fall to the ground; if deserters were found at Port Natal, he might rely upon their being sent back. Dingarn then said, that he considered me as the Chief of the white people there; and that he should look to me to keep things right. I told him that as far as I was able this should be done, but that beyond persuasion I had no power. His reply was, "You must have power. I give you all the country called Issibūbūlūngu*—you must be the chief over all the people there." I said, that I did not wish for power; that my object in coming into his country was only to be a teacher; but, since he had said that he should look to

* Literally, the white people's ford.

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me alone to regulate all matters relating to the white people, I would accept it, in order that I might take these words to the Great Chief, at Graham's Town (he considers that as the seat of government); and if I obtained his sanction also, I should then be enabled to preserve the treaty from being broken—which otherwise I had no power to enforce. The territory in question was described by Umthlella and Tambooza, to whom I afterwards referred for an explanation, as extending between the Tugăla and Umzimcoolu rivers, north and south, and from the sea coast to the Quathlamba or Snowy Mountains, which form nearly a square, each side of which is about one hundred and twenty geographical miles in a direct line. Included within these limits, they also informed me that the King had granted to me personally the district about Port Natal, from the Umgăni to the Umzimcoolu. Thinking it would be more satisfactory to both parties, I offered some advice respecting a guarantee; which, if required of all traders entering the country, would tend to establish mutual confidence. To this, however, Dingarn would not listen—saying, that all such matters must be regulated by me at Port Natal; and that from this time he should not receive any trader who had not previously obtained my consent; thus throwing the whole responsibility upon me. I inquired if he would not make some exceptions, particularizing one who was well known to him. "No," he replied, "there must be no difference; those who wish to trade must first obtain leave from you; a message must then be sent, signifying the same to me, and I will send an answer to Port Natal.

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This is the place to which they must come; and when they arrive I will send round to all who wish to sell to them, and the things shall be brought here." After a few more observations, the subject, which had occupied nearly an hour, was ended; and, at his request, I entered his house in order to take his measure for a pair of slippers. It was as I had imagined—empty; women being always excluded while business is transacting. I soon after took my leave, on which he evinced much sincerity in his good wishes for a prosperous journey.

At three o'clock this afternoon I set out on my return, reaching Amachingāni at half past six; where, with my interpreter, I remained for the night. The baggage-bearers did not get beyond Ukittaketăni, one of the King's villages, where we had proposed sleeping, but had missed the path in the dark. Procured a mat, and with my saddle as a pillow, and the horse-rug as a covering, soon forgot the loss of my baggage.

Tuesday, 14*th*.—Early this morning the people arrived, accompanied also by a messenger from Dingarn, who had despatched him soon after we left yesterday. The purport of his message was to say that the King did not think he had sufficiently thanked me for some fresh presents I had promised him,—that if I brought him any thing curious he should be obliged; this, however, he would leave to me, as I now knew what he liked: but that which he desired the most was more of the red-cloth stuff. This I promised I would endeavour to procure; and soon after seven proceeded on my journey. The grass, on the parts

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where it had not been burnt, was so completely dried up that we might literally be said to ride through standing hay. Reached Engukani, the first village in the valley of Thlatoosi, at a quarter to eleven; a halting-place which I always delight in, though the scenery between the two next winds of the river is the finest. The following lines may perhaps convey some idea of the features of this secluded valley:—

Sweet vale!—Thlatoosi lingers here,
Lost in the mazes of yon rocky steep;
His murmuring waters, deep and clear,
In many a graceful winding sweep;
Reluctant hence to force his way
Through channels where he loves to stray.

And here I fain would linger too,
Soothed by a scene so bright—so fair;
Trace all your deep recesses through,
And gaze upon the beauties there;
Till every thought is raised from earth,
To Him who gave the mountains birth.

Methinks these beauteous spots remain,
Like virtues in the savage breast,
Mementos that we still retain
Of purity at first impressed;
Brief notices of Eden's joy,
That sin itself could not destroy.

They speak in heavenly accents still,
And tell of days when all was good;
And seem to ask—"What caused this ill;
Who has creative power withstood—
Why mute the lips that grateful bore
Thanksgivings to our God before?"

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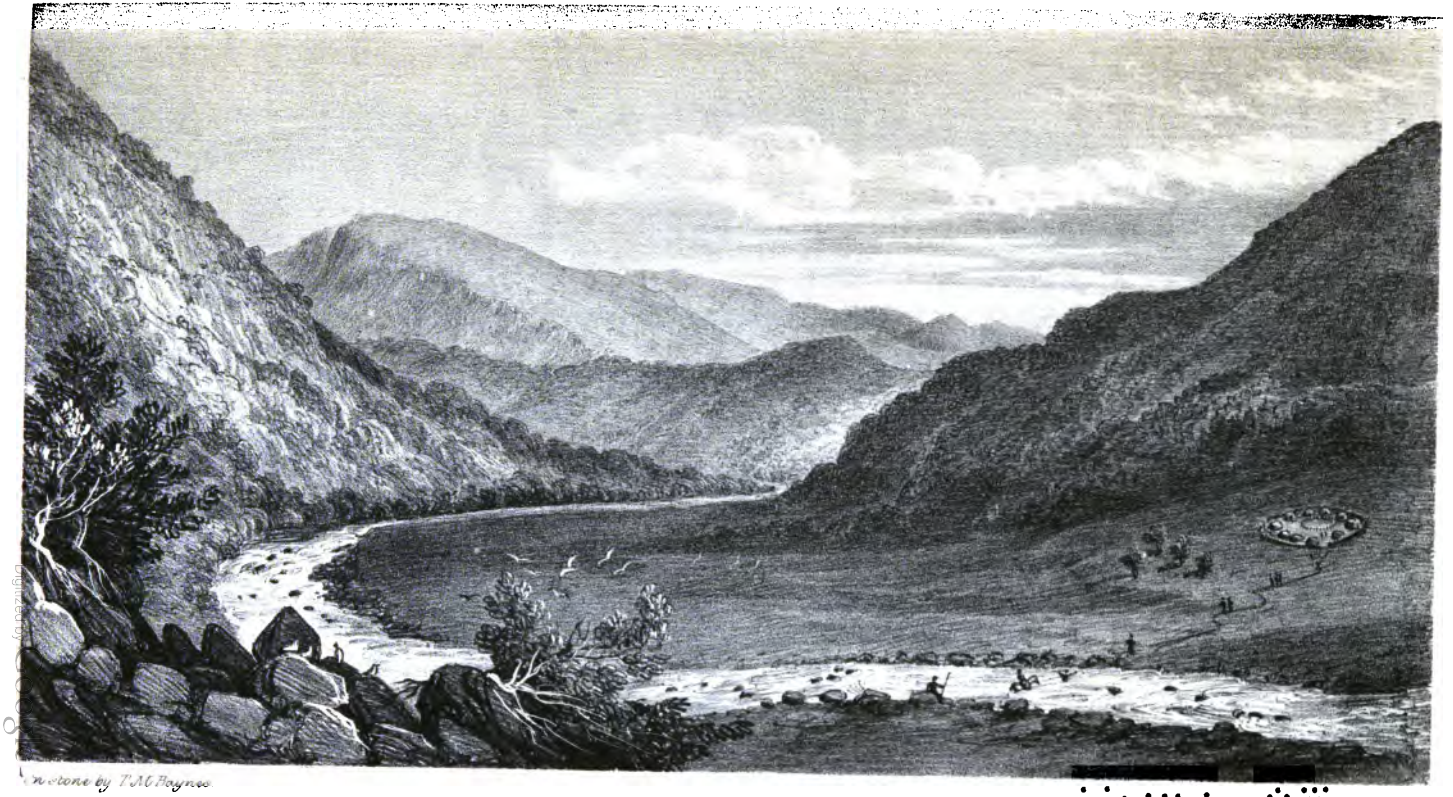

On stone by T.M. Baynes

VIEW OF THE FORD OF THE [illegible]
opposite the Village of [illegible]

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Lord! when shall man unite his praise?
Let not thy creature stand alone;
Cause him again to know thy ways,
All else thy power and goodness own.
On these dry bones thy spirit breathe,
And all thy wonted love bequeath.

So shall each rugged glen and bower
Throughout this vale a witness bear
Of Jesus' all constraining power,
And echo back the Zoolu's prayer;
Till grace thine image shall restore,
And melt the hearts were steeled before.

Between this spot and Amahushani I observed on many of the ridges a stratum of rock, similar to that used as crucibles for melting brass at Unkūnginglove. It is a very coarse, soft sand-stone; and has the remarkable property of standing any degree of heat.

Wednesday, 15*th*.—An ox, which had been driven before us from Ukittaketăni, was killed last night; and by the time we were ready to start this morning the only vestige was a leg,—the remainder having been quietly disposed of by my twelve baggage-bearers, who, as usual, were decorated with fat and fillets of hide bound round their foreheads, the hair hanging over their eyes, which gave them an unusually wild appearance. There had been rain during the night, and the day was one of the coldest I have felt in this country; as a proof, ice was seen in the hollows of some of the ravines which we passed in the early part of the morning, and the grass in those situations was covered with a hoar frost. After traversing

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the Amaguya mountain—which rises very abruptly, and is seen to a great distance—we reached soon after eleven a small village at its foot, called Amatchubāni; and thence, proceeding by Etandwăni, reached the Injandūna at two. Cokella, as we rode up, was seated near the gate with a party of men, warming themselves round a fire. Although they replied to two or three questions which I asked, they appeared for a few minutes to take little notice of us, when suddenly Cokella rose, and saluting me with a loud Dakubōna (I have seen you), seized me by the hand; the rest all followed his example—some holding me by the arm, others by the wrist, but each, with the most friendly intention, saluting me as they supposed after the English fashion, which, out of compliment to me, they had endeavoured to imitate. Besides a list of four men, sixteen women, and five children—all deserters which had been given to me on the day I left Unkūnginglove, and which must, no doubt, have greatly annoyed Dingarn, to whom they had just been reported—I was here informed that Bengāpi, the principal wife of Zoolu (Indoona of the Black Clomanthleen) had absconded eight days ago, and had taken the road to Port Natal.

Having presented Cokella with the cloth I had promised him for an ingoobo (cloak), I went on immediately to the Black Shields—Cokella, and the whole of the people assembling at the gate as we rode off, wishing me a good journey; and hoping that I should "go well on the path." On my arrival, Zoolu, who is a fine-looking chief, with a Roman nose and commanding appearance, came out of

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his hut with several attendants. He seemed as little concerned about the fate of his wife as any of the by-standers; saying, that he hoped she would be taken, though he must have been well aware of the cruel death which would assuredly await her on reaching Unkūnging-love. Neither himself nor Cokella could charge her with any fault; and it appeared to them both (as it certainly did to me) a mystery why she should risk her life by going to a place where, if discovered, she would most assuredly be sent back in confinement. It is possible that she may have buoyed herself up with the hope of security, on hearing of a circumstance which took place just before I last crossed the Tugăla. Two natives from Port Natal had, with the sanction of their white chief, been actually attempting, with the offer of beads, to induce their relatives in the Zoolu country to desert and join them there. These men we met on their return as we were approaching the river, little suspecting their design: but the very attempt, so immediately after, and directly opposed to the terms of the treaty then in force, might have led Bengāpi to suppose that she would be well received. Both a wife and a child in this country are designated by the term Umtuāna, which is puzzling to a stranger; and without further inquiry liable to lead into mistake. For instance, when last in this neighbourhood, Zoolu had excused himself from attending the service on Sunday, on the plea that his child was past recovery—or dead; as the messenger expressed it. This child, however, now turns out to have been one of his

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wives, now convalescent; but who it seems had been in a dangerous state. Reached Mangnenas soon after four; but the baggage did not arrive until some time after.

Thursday, 16*th*.—Crossed the Tugăla, and breakfasted at Mr. Plankenberg's. Not being able to procure a sufficient number of fresh bearers for the baggage, I sent a message to the White Shields, requesting Nongălaza to procure the men required. Without waiting for them I proceeded again at three, attended by my interpreter and two servants. Soon after sunset we crept into some dilapidated hunters' huts by the road-side; which, though partly unthatched, afforded a tolerable shelter until the moon arose at two, when I pushed on with my interpreter, leaving the men to follow at day-light.

Friday, 17*th*.—Reached Berea this afternoon, at a quarter past three; and soon after rode to Mr. Collis's, six miles distant, in order to acquaint him with the very awkward situation in which Dingarn had placed me, and to inform him of the measures I had in consequence taken with respect to the trade; in all which he expressed his entire concurrence. Returned home at eight; having been fifteen hours on horseback, since two o'clock this morning, and that without a relay. No tidings had been heard respecting the recent deserters.

Saturday, 18*th*.—As Dingarn has resolved that I shall be responsible for the good conduct of every individual who crosses his frontier from the vicinity of Port Natal, my obvious duty appears to be, without delay, to communicate with his Excellency Sir Benjamin D'Urban, the

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Governor of the Cape Colony, on the subject, with the hope of obtaining his sanction for the appointment of some officer, with sufficient powers to enforce the treaty, and regulate the affairs of the settlement. In the mean time the trade, with one admitted exception in favour of Mr. Collis, has been virtually stopped, having no legal authority to demand a recognizance from each individual trader, without which guarantee I cannot conscientiously take upon myself the responsibility of their future conduct. The inconvenience which may be felt cannot but be temporary; and it appeared to me of far more importance to preclude the possibility of any infraction of the treaty, than that the trade should be allowed to proceed in its present unorganized state. The subject, unfortunately, does not rest here, but involves what is of much greater consequence than mere trade—the character of our own countrymen, and the interests of religion and civilization at large. To attempt any amelioration in the condition and habits of the natives—to endeavour to instruct them in the doctrines and practice of vital religion, would, humanly speaking, be futile, while subject to an influence too baneful to be particularized, and daily familiarized to such glaring derelictions from christian duty, as must tend greatly to compromise any counter effort that might be made by the most devoted and indefatigable missionary exertions. On the other hand, if we consider the mere thread by which personal security is held from day to day—the integrity of a treaty already tacitly infringed—the very existence of a missionary esta-

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blishment becomes involved in the measures that may be adopted for its punctual fulfilment.

Full well do I know and feel, that whenever a minister of the gospel turns aside to mingle in politics, insomuch has he departed from his evident path of duty. His single undivided aim should be the glory of his Lord and Master, to whom he must shortly give an account of his stewardship: and through good report and evil report, regardless alike of opposition or danger, he will neither lean to his own understanding, nor depend for success upon his own unworthy endeavours; thankful to feel, and to acknowledge, that neither his ability nor his success depends upon himself, but alone proceeds from above. There are, however, situations and circumstances, and this appears to be one, in which it is his duty to use his influence in procuring, and in all cases in supporting, such civil authorities as may be requisite for the suppression of vice, and the well-being of the community in which he resides. Under this view of the whole subject, and although acting at present in the capacity of a missionary, until ordained ministers of the Church of England can be induced to occupy these stations, I have resolved to proceed immediately to the colony, for the purpose of obtaining the advice of his Excellency the Governor, without awaiting the arrival of the trading sloop, now more than three months absent, and whose return may be yet unavoidably protracted.

During my absence, a report has obtained circulation among the natives here (whether true or false I have now

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no means of ascertaining), that several of the Zoolu chiefs, with Umthlella at their head, during my last visit, resolved to take my life, alleging that they were suspicious of the influence I had obtained with Dingarn; but that the design was over-ruled by himself and one of his father's widows, named Umkābāi. Should there be any real foundation for such a report, I have indeed great cause for gratitude to a merciful God, in having been preserved from the pending danger; but I cannot for a moment entertain the supposition, their conduct having been latterly so friendly, and their desire to place this part of the country under my controul having been so openly and so cordially avowed.

Sunday, 19*th*.

"Be ye reconciled to God."—2 Corinth. v. 20.

Oh! the depth of Sovereign grace,
While in sin's dark ways we trod;
Jesus seeks our rebel race,
"Be ye reconciled to God!"

And can it be—the Lord from heaven
A suppliant at the sinner's feet?
He, whose blood for us was given,
Thus humbly deigning to entreat!

Well may angels long to know
The mystery of such boundless love;
And wonder as they gaze below,
And mark how cold our bosoms prove.

That God had e'er a way devised
To reconcile himself to those
Who long his proffered grace despised,
A depth of love unmeasured shows.

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But language fails—no words can tell,
Nor human powers the riches trace,
Which in those wondrous accents dwell,—
The fulness of redeeming grace.

With shame our faces let us veil,
Whene'er those gracious words we read,
Our deep ingratitude bewail,—
For pardon, and for mercy plead.

Then, in a world of light above,
Our grateful song will ceaseless be
Worthy the Lamb, whose conquering love
Has reconciled my God to me.

Not more than thirty natives present at the Kafir service, the people not being aware of my return.

Monday, 20*th*.—Commenced my journey this day, but not so early as I had hoped, having waited some time for the people with my baggage from the Tugăla, and eventually started without it; so that we had no tent by the way. For the sake of speed the section of a waggon, viz. the hind wheels with a platform secured upon the bed, had been prepared; and with this nondescript vehicle and two spans of eight oxen, accompanied by my interpreter and Umpondombeeni, I set out from Berea at one o'clock, and bivouacked for the night on the right bank of the Pongata.

Tuesday, 21*st*.—Crossed the Mansbitote and Eloffe; and at half-past four descended a steep hill to the Umcamās, whence we continued our route to a rocky stream beyond, stopping, on a hill on the other side, for the night at a quarter past six. A piece of loose canvas thrown over the cart formed my tent; my bed, being spread

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between the wheels on the ground, which, from having so often fared worse, I considered in some respects luxurious.

Wednesday, 22nd.—Although knee-haltered, my horse contrived to stray away during the night; and after sending back to the Umcāmas, and vainly searching in all directions, I was obliged to proceed without him, taking my uneasy station at half-past ten upon one of the boxes on the cart, which had no sides. I had not been very long in my new position, when, in passing a wooded defile, the wheel came in contact with a stump, oversetting the vehicle, and tossing my interpreter and myself into the bushes: providentially neither of us was hurt. The difficulty now was to raise the vehicle; two of the oxen were chained for this purpose to the upper wheel, but all our attempts failed to induce them to pull in the right direction; so that it became necessary to take every thing off, and even then it was not without some difficulty that, with our united strength, we were enabled to raise it to its former position. We now found that one of the standards had been broken by the fall; but this, after a little contrivance, we were enabled to remedy. By this accident we were delayed more than an hour. The road soon after descends to the beach, when we crossed the Umpombinyoni. The mattingoolos were still ripe, and many of the trees retained their blossom. The pulp of this fruit is very like raspberry and cream, and partakes in some slight degree of the flavour also. The tree is bushy, with a glossy deep green leaf, and is covered with sharp thorns. The star-

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shaped blossom is of a delicate white, with a jessamine scent. It is never observed to grow beyond a mile from the coast. There is also another wild fruit abundant in this part; it is about the size of a coffee-berry, with a rough flavour; contains a stone, and grows near the sea upon a low shrub, with thickset rounded leaves. Reached Mr. Cane's village at a quarter past four, when we commenced repairing damages. This is not the spot where the canoe was built; the village which then existed, about half a mile distant, having since been removed to this place. A bullock was here procured and slaughtered, as provisions for the remainder of the journey across the uninhabited district.

Thursday, 23rd.—Having deposited our supply of meat in the skin of the animal suspended underneath the cart, we proceeded soon after nine. Observed frequent traces of wild boar. The generality of the rivers being pent up at their mouths by sandy bars, the waters from the interior frequently expand over a wide surface within the bank, having all the appearance of small lakes. In these situations hippopotami were occasionally seen; their noses only emerging from the water. They are likewise resorted to by flocks of wild duck, which sometimes rose on our approach; while on the higher grounds the pow (a large species of bustard) was frequently seen.

Friday, 24th.—The tracts of hippopotami, panther, hyena, with many animals of the deer kind, have been numerous and were readily distinguished while occasionally passing along the beach; but, in addition to these, both

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yesterday and to-day, we have traced for some distance the foot-prints of a lion. On descending to the upper ford of the Umzimcoolu, we observed several hippopotami sunning themselves upon a sand-bank, in the middle of the stream. The scenery in this neighbourhood is very beautiful; the banks are prettily wooded and margined by high broken hills, commanding fine views of the river, for some distance winding below. We were nearly an hour in effecting the passage across; the water being in one part so high that the oxen were obliged to swim, and consequently every article in the boxes was wet.

Had we been but half an hour later, the tide, which was still rising, would have prevented us from crossing; indeed, before we left the river was full, the tide flowing considerably above the ford. Thought much of the gracious providence by which I was saved, when last here, from a situation of great anxiety and distress. With the Psalmist I have indeed cause to say, "Bless the Lord, O my soul! and forget not all His benefits."

The contents of the boxes having been spread out and tolerably dried by the sun, we again proceeded, when I soon after had another most providential escape: a large bough, concealed by the high grass, had been borne down by the wheel, and suddenly swung back with great force, knocking off my hat, and just grazing my head. Had it struck my forehead, from its size, it would probably have been fatal. At six we halted under some bushes for the night.

Saturday, 25th.—Unable to proceed before ten, the

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oxen having strayed to a considerable distance in quest of grass, that immediately around us having been recently burnt. Throughout this wilderness many of the wild plants are exceedingly gay and beautiful to the eye, but few of them have any scent; still, notwithstanding my frequent disappointments, I have found myself almost mechanically plucking them as they occurred in the path. It was in consequence of one of these disappointments that the following lines were written:—

THE DESERT FLOWER.

Why is that beauteous flower neglected,
So gaudily arrayed?
Why is it cast aside, rejected,
To wither, and to fade?

Delighted, when I took it up,
Its fragrance to enjoy;
I found no sweetness in its cup—
'Twas but a gay decoy.

Why then so richly clad methought—
So gorgeously attired?
It did not spread its flower for nought,
Alone to be admired.

Ah! no—an emblem here I trace
Of what the world so prize;
A heart subdued—but not by grace—
Corruption in disguise.

Our boasted virtues oft expand
Like this fair desert flower;
While we deny the bounteous hand
That keeps us every hour.

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With Judas we may well inquire,
"What need for all this waste?"
The graces we so much admire,
In selfishness are based.

Such is morality *alone*,
A painted scentless thing;
Attractive—till by grace we're shown
Whence real virtues spring

The whole of this district bordering the coast must formerly have abounded with palmyra trees, as the stumps, from five to twelve feet in height, are numerous; but scarcely a single tree is now remaining, the natives having destroyed them either for fuel or for the pith of the branches; which, together with that of the strelitza, still abundant, are said to have been frequently resorted to by way of subsistence, when traversing these desolate regions. The palmetta, or low shrubby palmyra, grows everywhere in thick clumps; usually about the stems of the decayed palmyra. Although the strelitza is commonly designated as the wild banana, it differs considerably from it in two remarkable particulars. The flaps of the banana-leaf are pendulous, whereas these open upwards: the branches of the former spring from all sides of the trunk; these only from opposite sides, forming a sort of fan as they spread upwards.

At noon we crossed the Umthlanga, the fourth river from the Umzimcoolu, from whence the country became open, with fewer trees. Some granite rocks, of a reddish colour, occurred on one point as we descended to the beach. The several rivers which we are now passing are completely impeded in their course by a sandy bar, extend-

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ing across their mouths; which, during the summer months, when they are full, is frequently burst by the volume of water, and a small passage opened to the sea. At half-past five we crossed the bar of the Umbezăn. It was on the left bank of this river that the settlers took up their first station when they abandoned Port Natal, in 1833; they remained here for about two months, and then returned to the right bank of the Umzimcoolu; where the greater part continued for eight or nine months longer.

This river winds prettily among wooded hills, and is a fine feature from the road. Soon after six we halted. In these tedious journeys, which can only be undertaken at a foot-pace, no time can be spared for much preparation in cooking; the meat, to be eatable, requires hours. I therefore contented myself with ezinqua (native bread), composed of Indian corn, baked in the wood-ashes, or gruel either of the same meal, or of lupoko. There is, however, a very ready and ingenious way of cooking a chop, well known among the natives, and often practised in these parts. Two or three sticks being pealed and pointed at both ends, the meat, cut into small pieces, is strung upon them as upon a skewer, they are then fixed in the ground, when a few dead boughs and branches kindled below soon do the needful. I have often envied my party this hearty meal, but have never yet succeeded in my endeavour to reduce the leathery substance to any digestible dimensions. The whole apparatus of this characteristic *cuisine* may be seen—Plate 2, Fig. 1.

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Sunday, 26th.

"Lord, is it I?"—(Matthew xxvi. 22.)

While still in this cold world we dwell,
By sin beset, by self allured;
While oft our stubborn hearts rebel,
'Tis well to have our faith assured;
And oft repeat that earnest cry,
Lord, tell me—tell me, is it I?

How oft our actions seem to say,
We're still our own—no price was paid:
Who is the Lord we should obey?
And he who bought us is betrayed!
Not Judas only—all may cry,
Lord, tell me—tell me, is it I?

The more a Saviour's love we feel,
The deeper anguish we shall share;
And pray that grace may yet reveal,
The hidden sin that's lurking there:
E'en he on Jesus' breast could cry,
Lord, tell me—tell me, is it I?

The careless walk, the heartless prayer,
The cherished wish for earthly gain,
As much the traitor's heart declare,
And prove that we the cross disdain:
As though we could our Lord deny,
And ask, in malice—is it I?

Lord! keep this treacherous heart of mine—
Alas! too prone from Thee to stray;
No strength have I—but grant me thine,
Direct and lead me in the way:
And should I e'er thy name deny,
Conviction strike with—"It is I."
And while a Peter's grief I feel,
Thy pardon and thy love reveal.

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Rain nearly all the morning; when it cleared up, held the English and Kafir services.

Monday, 27th.—Set out at eight. On reaching the beach, observed several rocks containing great quantities of marine shells—chiefly of the muscle kind. On Saturday morning we met a party of natives from the Umzimvoobo—their idea of English warfare was curious; being questioned respecting the news from Kafir-land, they informed us that the English army had driven the Amakōsa from the open country; but that they had taken refuge in the woods, and the troops were only waiting until the weather was warmer to beat them out. To-day, we met another party from the same neighbourhood; who, in reply to my question, where the Amakōsa were, said "they were stopping where they had always been:" so little reliance can be placed upon the reports of these people. After crossing the bars of three rivers, the tide just washing over the crest of the last as we passed, we proceeded along the beach, under a wall of singularly caverned rocks on the right. We were but just in time; the spring-tides had raised the water in many parts to the very foot of the rocks, rendering the passage somewhat difficult. It is generally supposed that the survivors from the wreck of the Grosvenor East Indiaman, which was lost near this spot, found a temporary shelter in these comfortless caverns;—a supposition which is not improbable, from the circumstance of their being still designated by the natives as the "White men's houses." Notwithstanding the wind and rain, which had continued for some time, we

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were unable to find any place of shelter until after six—when we turned into a small opening from the beach, formed by a stream; and after much trouble succeeded in kindling a fire in front of a clump of low bushes, into which, with the aid of an axe, we had hewn out a sort of den for our reception. The shelter, however, was merely imaginary; for, notwithstanding the canvas which was duly spread over the boughs, the dripping from above was almost worse than the actual rain, and contributed its quota to moisten our clothes and bedding—already sufficiently wet. While the fire, which in other circumstances would have proved an essential comfort, became my greatest annoyance; the violence of the wind driving the smoke full into my face, filling every crevice of our arbour, and almost depriving me of sight. All this was happily disregarded by the natives—who, almost grilling themselves by the embers, slept soundly through the night. In these respects they are perfect salamanders—not unfrequently arranging the burning faggots with their feet. With the same unconcern they will dip their hands into the cooking-vessels, and deliberately feed themselves with the Indian corn while it is still boiling in the water; occasionally shifting the grain from one hand to the other for a few seconds, and then tossing it into their mouths. With this simple fare they are quite satisfied, and will undertake the longest journeys: indeed our own condition was but little better, the meat, which I had only tasted once, being now consumed. But this evening we were most unexpectedly provided with an

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excellent supper. My servant, Umpondombeeni, who was in advance on the beach, had observed a large bird (I conclude an albatros) rising from the surf with a fish in his bill, which he soon dropped on the sand, and commenced eating; on his approach, it made an effort to convey it away; rose with it, but soon dropped it again, and flew off. I need not say that it was soon conveyed to our bush; and, being about the size of a salmon, and of good flavour, furnished us with a sumptuous meal. Cleared up about midnight.

Tuesday, 28th.—Started soon after seven, and crossed the Amānse-neāma (black-water), which was still running out, and in one part nearly out of the oxen's depth. The descent to the Umtendo, which we reached at a quarter past eleven, is considered as the most difficult part of the road from the Colony to Port Natal; not from the actual declivity, but from the numbers of large irregular rocks, which literally strew the bank. The whole scenery in this neighbourhood has a rugged appearance, and abounds with picturesque features, to which the winding of the river greatly contributes. Some of the cliffs are luxuriantly clothed—while others, rising abruptly in barren piles and exhibiting a reddish tint, form a striking contrast. My contemplations of this scene were soon disturbed by a dilemma, which might have occasioned considerable difficulty. The unfortunate cart which had been gradually jolting its way down from rock to rock, was suddenly caught by a projecting angle, and twice completely reversed as it rolled down the bank. The

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boxes were disengaged by the violence of the fall; which happily was checked by the stem of a tree, or the whole would probably have been broken to pieces and precipitated into the river. Happily, nothing of any material consequence was injured; and in the course of an hour everything was again in its place, and we were outspanned near a stream of good water on the opposite side. Although the advantage over a waggon is greatly in our favour as regards speed, the weights were necessarily placed too high in our present vehicle for stability; so that the probabilities of an overturn, especially when dragging one of the wheels, as in the present instance, is considerably increased.

The oxen having strayed, we were unable to proceed before half-past three; when, coming soon after to a rocky stream, I resumed my seat, hoping to have passed dryshod—in this, however, I was disappointed. The ledge in one part is very narrow—the water middle-deep on both sides; just as we came to the most critical spot the oxen bore too much to the left, and again overset the cart into the water, giving me a cold bath—for which I was by no means prepared, the day being far from warm. I was alone on the cart, and most providentially escaped without even a bruise; although it was completely reversed, and fell close to me. Not only was I thoroughly soaked, but every article in my box was dripping wet,—not a dry thread had any of us to put on. It was now the employment of all hands to right the vehicle; which was at length effected, and drawn out by the oxen, without a fracture. Nothing

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remained but to make the best of our misfortune; a most inviting glen was near—and thither in less than half an hour fires were blazing, and many of the wet things spread around them to dry. The situation of our rock-habitation was one of no common character—a secluded glen, tufted with trees and overhung by a rocky precipice, with a pretty cascade falling from an opposite cliff. The stream which occupies this ravine falls again in its passage to the sea over a ledge of rocks, just below the spot where the accident occurred. Wet as I was, I could not resist drying some paper, and making a hasty sketch of our bivouac* before the sun became too low.

Wednesday 29th.—As the waggon-road from the Umsicāba strikes more inland, leading to no inhabitants until within a few miles of the Umzimvoobo, I took my leave of it this morning; and, with my interpreter and two of the people, resolved to follow the footpath nearer the sea, which passes through a village, at about a day's journey from hence. At a quarter past eight we commenced our walk, and soon after ten crossed the bar of the Umsicāba, which was running out by a very narrow channel. Although navigation is impeded by the banks which form across the mouths of by far the greater number of rivers which discharge themselves upon this coast, it appears to be wisely ordained for the purpose of irrigating the interior; or, otherwise, during the winter or dry season, many of them would become mere brooks, while others would entirely cease to flow. Occasions have occurred

* This spot has been named Rock-refuge.

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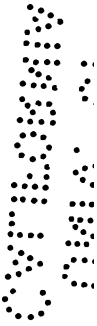

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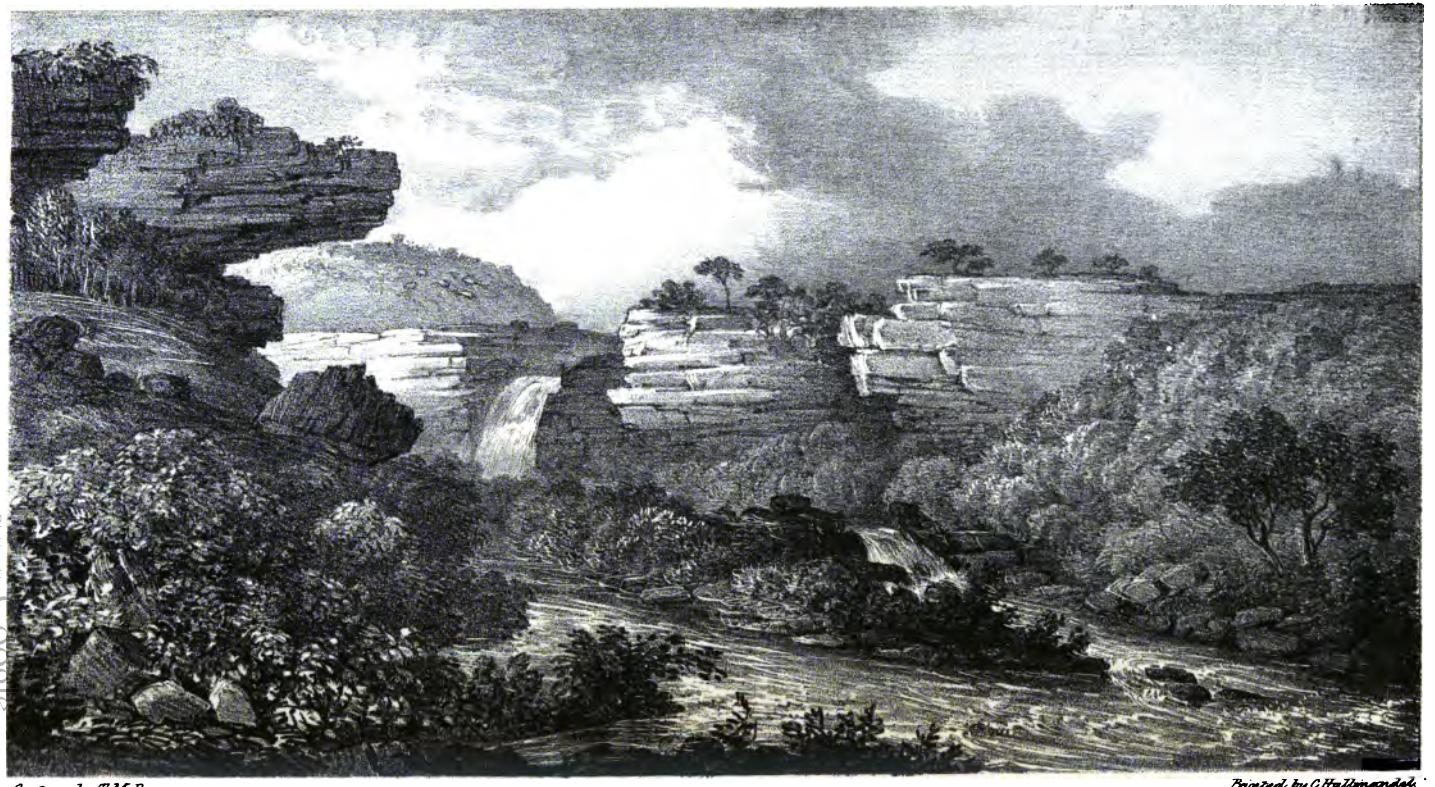

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VIEW OF ROCK REFUGE.

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when they have been let out by cutting a channel through the bar—sometimes to obtain a waggon passage higher up; and in one or two instances in order to shoot the hippopotami in the bed: on these occasions the stream has been rapidly drained, and in a few hours become very shallow. The country through which we were now passing is very open and rocky. Rested for half an hour on the bank of a rocky stream, and shared with the people half a loaf of ezinqua—the only remaining provisions we had with us. As we approached the village the appearance of the country was greatly improved—abrupt hills appeared before us, clothed to their summit with large trees, while many beautiful ravines opened to our right. Skirting one of these roads we reached Umnooka's, a village almost surrounded with trees, at twenty minutes past five—having walked about twenty-six miles. The people are poor, and the huts miserable (only six in number); still it was the abode of man—and circumstanced as we were a cheering sight. On entering my hut, I was rather discomposed at discovering in one corner a flourishing colony of young puppies; but not thinking it quite civil unceremoniously to eject them, I inquired of Umnooka whether they were to remain there all night; his reply, "they were born there," was still more unsatisfactory, and pleaded so strongly in their behalf, that I thought I could not do less than tolerate my troublesome companions. Some boiled sweet potatoes was all I could procure that was eatable—every other attempt to satisfy my hunger only increased my dis-

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comfort. A bowl, black with the embers, was indeed placed in my hands in the dark, containing Kafir-corn gruel; but the grain having been taken from the usual deposit under the cattle-fold, was too acid to be palatable; and on putting it down to rekindle the fire, for the benefit of the light it might emit, the whole contents from the unevenness of the floor were instantly transferred to my mat and bedding. I should not have been so minute, but to show how often in this country anticipations of comfort are purely imaginative.

Thursday, 30th.—Set out at seven—fine forest scenery—crossed the Umzimclambu at half past ten—having approached it through a wood of very handsome trees, chiefly umzani, and what are known in the colony by the name of sneeze and iron-wood; many of these have grown to a great height, and are very straight. Stopped at a village for a quarter of an hour, and procured some very indifferent amas, for which however a bazella (present) was asked. Having been so long accustomed to the close-shorn heads of the Zoolus, the ochred mobs of these women, and the nest-like perruques of the men, formed a striking contrast, and at first quite attracted my notice. At half-past eleven stopped for an hour at another small village called Amabōya, inhabited chiefly by Kali, from Port Natal; the difference was striking—here no bazella was asked, although we were supplied both with amas and oŭtchualla, as also a few sweet potatoes; and the Numzana walked with us some distance to point out the road.

Traversing another road, we crossed the Umtafoofe, and

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soon after reached one of Mr. Fynn's villages, where I accepted a horse, kindly offered me by his brother, and, procuring two additional baggage-bearers, again set forward. Being too late to reach the ford on the Umzimboovo, we stopped at a quarter to six at a village on the road, where huts were provided and the people very civil. The Amaponda houses, though by no means so neat, are generally larger than those of the Zoolus, and being daubed in the inside are much warmer; but their chief advantage is in the height of the doorway, through which it is only necessary to stoop low, but never actually to crawl.

Our route this day was through a very broken country, affording some fine views of the sea combined with forest scenery. The foliage of many of the largest trees is of a deep glossy green, which is beautifully relieved by the light colour of the stems and branches. On approaching the Umzimboovo, the country becomes more populous; and the path, which is carried over the hills which margin its course, affords at every turn some splendid views of its frequent windings among steep and rugged mountains.

Friday, 31st.—Commenced our journey at seven. Soon after crossed the river, and at a quarter-past ten reached a hut, at present occupied by Mr. Fynn, about a mile from Fakū's Great Place; where we remained a short time to breakfast. On reaching the Gūmkūlu (Great Place), Fakū was observed seated in the open air, surrounded by thirteen or fourteen of his people. At first he did not recognise me, but soon inquired if I were not Umfundees (teacher), who had passed through some time before.

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On hearing that I was now on my way to the colony, and intended remaining a few days at the Missionary Station, he said that he should come over and pay me a visit. He had been in ill health for some time, and was still suffering from inflammation in the eyes, which had altered his appearance so much, that I should scarcely have known him again. Taking my leave, I left my interpreter to follow, and pushed on to Bunting, nine miles beyond, where I arrived at one, much to the surprise of Mr. and Mrs. Tainton, who received me with great hospitality. Mr. Satchell, it appeared, had left the Station, and proceeded to the colony, in company with the missionary families, from Morley and Clarkebery, some months previously—a recommendation for their return having been received from the Governor, and an escort despatched to Clarkebery, where they had assembled for the purpose. Mr. Tainton, the assistant, was likewise preparing to accompany them with his family; but on the day following the notification of the despatch, Fakū, with a large assembly of people, visited the Station, for the express purpose, as it appeared, of inducing Mr. Tainton to remain. His usual salutation of offering the hand was now refused; and observing the waggons packed for the journey, he significantly asked, "What are those things I see in the waggons? Why are you going to leave me? Am I an enemy?" On being satisfied on these points, he cordially gave him his hand, saying, "You must not leave me—I must have some person to speak for me." Fakū then appealed to the people, many of whom came forward

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and implored them to stay, saying, that ever since they had been among them they had lived in friendship—they had never injured them, nor taken their cattle—why then should they now leave them at the very time when they might be brought into difficulties by an army of their own countrymen? A proposal was then made, that their cattle should remain in the country as a pledge for their return. This, however, was not satisfactory; and, finding that it was the unanimous wish of both chiefs and people that they should not proceed, Mr. and Mrs. Tainton at length resolved to remain: and I cannot but regard it as a very providential circumstance that they were endued with strength of mind and Christian courage to maintain their post, as nothing has contributed more to the restoration of confidence among the natives, and the continuance of the high estimation in which the members of this Missionary institution have generally been regarded.

Saturday, August 1st.—From information which has recently transpired, it appears that for some time previous to the breaking out of the Kafir war, overtures had been made to Fakū, by Hinza, for assistance, accompanied by a present, which was not accepted; and in return a bull was sent to Hinza, in the usual symbolical style, well understood in those countries, implying a consciousness of power and an independence of action. The following less enigmatical message is also said to have accompanied the animal:—"When attacked by Charka, you refused to assist me—how then can you now expect that I should assist you?"

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Fakū has evinced throughout the most friendly disposition; and when Mr. Satchell quitted the station he sent by him an elephant's tooth, to be presented to his Excellency, in order to assure him that he only detained Mr. Tainton from a friendly motive. There is every reason to believe that the continuance of the Missionary, both at Morley and Clarkebury, would have been very beneficial; not merely in preventing depredations, but in allaying the wounded feelings of many of the chiefs who have been falsely accused of duplicity, and a secret intention to assist the Amakosa. For some time, even Fakū himself was represented as unfriendly to the English; and there is every reason to believe, that had not Mr. Tainton remained, and Mr. Fynn* arrived, he would have removed to the opposite of the Umzimvoobo, under the apprehension that he was considered as an accomplice, and should share the fate of the hostile Amakosa,

It had indeed been his intention, prior to these troubles, to have spread his people more in that direction; but this plan has for the present been suspended, lest it should be supposed that he was thereby making room for the fugitive Amakosa, and at the same time preparing an asylum for himself, in the event of any open rupture with the colony.

In the month of May last, an instance occurred which at once shows the readiness of Fakū to oblige the English.

* He was sent by his Excellency Sir Benjamin D'Urban to assure the Amaponda chief of his friendship, and to request he would prevent the Amakosa from entering his territory.

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A party of Chūngi's people, belonging to Hinza's tribe, had crossed the Umtāta, and were advancing on the immediate line of his frontier. On the first rumour of their proceedings, he assembled his army; and, on the 16th, placing himself at their head, advanced as far as Bunting, on his way to the frontier. Scarcely had he appeared, when despatches from his Excellency, Sir Benjamin D'Urban, arrived, informing him of the submission of Hinza's tribe; and requesting him to lay down his shield till further orders. Fakū immediately signified his intention, in these words:—"We came out according to the Great Man's word, and by his word we will return." And in the course of a very few hours the whole body, amounting to about eight thousand men, dispersed, and quietly returned to their homes.

About three weeks ago, a party of Amaponda moved in the same direction—but chiefly, as I understand, to chastise an old enemy, Umyăki. Notice had previously been sent to apprise Verdāna, chief of the Amatembu, of their design, and to point out the route they should take; notwithstanding which, a party of the Amaponda force missed their way, and traversed a portion of the Amatembu country, where no intimation had been received of their approach, and some skirmishing in consequence took place. Fakū's people showed great forbearance, warning them not to approach; and telling their opponents, who eventually ran away, that they had received strict orders not to make any holes in their shields. This circumstance, added to a clandestine attack by some of

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Mr. Fynn's people, unknown to him, has greatly irritated the Amatembu, insomuch that all intercourse was for some time suspended. In my situation this state of things is particularly unfortunate; as it is by passing through the country of the Amatembu, who are still said to be friendly to the English, that I hope to make my way to the camp near the Kei river. I am not, however, without the hope of procuring guides to conduct me by that route.

Sunday, 2nd.

"Follow thou me."—(John xxi. 22.)

Hear, my soul! thy Saviour say,
"Follow me"—my footsteps trace;
I will guide thee in the way,
Support thee by my power and grace.

There's not a vale with tears bedewed,
Nor rugged path but I have trod;
Thy fiercest foes I have subdued,
And will support thee with my rod.

Lean on my strength, and be secure,
Nor trust thy erring sight;
Though other paths may sense allure,
This one alone is right.

My ways are ways of pleasantness,
And all my paths are peace;
They lead to realms of light and bliss,
Where joys shall never cease.

Regard not then thy worldly stuff,—
Be willing all to leave;
In me the poorest have enough,
Who on my name believe.

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Lord! help me to obey thy call,
The cloud and pillar show;
Incline my heart to yield Thee all—
No other will to know.

So shall my path from snares be free;
And when on Jordan's bank I stand,
My soul shall still hold fast on Thee,
And thou wilt bear me safe to land.

Conducted the Kafir services, morning and evening, at Mr. Tainton's request; the congregation was considerably reduced, as many of the natives had accompanied Mr. Satchell.

Monday, 3rd.—Mr. Tainton related a pleasing anecdote of Fakū, which indicates at once the kindness of his disposition. A man having been sentenced to forfeit a cow for having stolen an assegai, Fakū immediately inquired whether the cow gave milk, and if he had other cattle; being informed that he had only this one cow which supplied his family, he gave orders that it should be returned for the support of his children until the milk failed, when the fine was to be exacted. Having succeeded in procuring guides through the Amatembu country, I purpose setting out to-morrow; and this morning rode to the Gūmkūlu (Great Place) in order to take my leave of Fakū. As usual, he was stretched at full length on the ground, surrounded by several of his great men, sitting or lying near him. Being informed of my intentions, and asked if he had any message to the Great Chief of the Abalūngu (white people—literally people who do right); he dictated the following, which

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I wrote from his mouth :—"When the army advances, I wish that a messenger may be sent on to Ferdana's, to inform me of their approach, in order that I may go out and meet them with my people. We are of one house with the Abalūngūs. Your children are dying with the sun—we have no milk; and wish to have cattle, as we have not had any since Charka took them from us." After finishing this important epistle, Fakū went to his hut and brought a basket of beer; of which, according to the custom of the country, he first partook, and then handed to me. By several of the party some ludicrous remarks were made upon my horse, which was standing near; and one man observed—"How much better it would look if it had horns like an eland!" They have no horses among them; nor do they evince any desire to obtain them. The whole disposable force which Fakū could bring into the field is, I understand, from twelve to fifteen thousand; though, on ordinary occasions, he seldom orders out more than seven or eight thousand.

Fakū is at all times a man of few words; but when speaking to-day on the subject of incomo (cattle), at all times the most interesting to a native, he became quite animated. On my return to Bunting, I found that the cart had arrived, having had another upset on the day we left it. My servant, Umpondombeeni, was all admiration at the novelties of this station. He was greatly amused at the pigs, having only once seen one before; but the glass in the window-sashes excited his greatest surprise, and it was some time before he could convince

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himself that there was any thing to prevent his hand from passing through.

Tuesday, 4th.—Took leave of Mr. and Mrs. Tainton, who kindly supplied me with provisions for the way. Started at about ten, with three men from the station carrying my baggage—my interpreter and myself being mounted upon two miserable, sore-backed horses, which had been purchased by Mr. Fynn for government use. We were soon out of the inhabited part of Fakū's territory; but it is still as mountainous, and at this season was completely dried up, with scarcely a tree to be seen for miles. In the neighbourhood of Umtagaichi and Umdoombi rivers, which crossed our route, we passed the sites of several villages formerly belonging to Umyăki —he was driven hence by Fakū about eighteen months ago, since which period he has been living with his whole tribe much nearer to the coast. The cause of his expulsion was in revenge for an attempt to bewitch, as it is termed, the cattle of Fakū. Umyăki had despatched two men to Fakū, for the alleged purpose of procuring beads, but they were at the same time accompanied by an Egeerha, or Bewitcher, who brought away some of the manure from the cattle-fold at the Great Place, with an intention on his reaching home to procure by this means the infliction of some fatal disease upon the cattle of Fakū. From the chief downward, it is quite distressing to observe how all succumb to this subtle artifice of the powers of darkness, which has not only reduced the whole nation to a species of mental bondage, but has

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probably occasioned more blood to flow than any of the numerous feuds that have been known to exist.

My watch having within these few days become unserviceable, I am now obliged to calculate in the native manner, by observing the position of the sun, and by this reckoning I consider that we reached the Umtāta about a quarter-past six. The bed of this river is strewed with detached slabs of rock; and as it was nearly dusk when we crossed, my horse, losing his footing, fell, and ejected me up to my knees in the stream. We had now entered the Amatembu country, and were not long in discovering, at a distance, some straggling houses; but it was almost too dark to distinguish them among the bushes. At this time we were threading a low jungle by a winding path, directed only by one lad, who had out-walked the other guides, when suddenly we were surrounded by several men, approaching from different directions, and all well armed with assegais. The guide, alarmed at their appearance, ran off and concealed himself behind one of the bushes; while, conscious of the danger, I immediately reined up, in order to answer their inquiries as to who we were—where we came from—where we were going—where Tpai was —what Fakū was about—and many other similar questions. Being somewhat satisfied with my replies, they acknowledged that they had taken us for spies. On being told that I was a teacher, one of them observed that I should tell the people to be still, and not to be always making war. We were then allowed to proceed

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without further detention; but there is not the slightest doubt that they would have commenced throwing their assegais had not I pulled up at the moment they accosted us. We soon reached the spot where a chief named Cosiana formerly lived; but being too dark to search for his new abode on the other side of the mountain, and, moreover, hearing that he was absent, we returned to a Fingo hut, which we had passed near the road—a wretched, dirty hovel, but where we were hospitably received. It was here we first heard the fate of the two men who had been sent from Bunting with letters for the camp, about a month ago. By an account brought through a Fingo, they are said to have been murdered by a party of Chūngi's people on their way, and not far from the ford on the Kei river.

Wednesday, 5th.—Wishing to travel light, in order to reach Ferdana's Great Place in good time this evening, I left the greater part of the baggage in charge of the guides, directing them to proceed with it to a chief named Kăbi, about half the distance, and remain there until they heard from me.

We proceeded about half-past seven, the road passing over elevated downs; the country less broken; in many parts rocky, and generally destitute of trees. Stopped about eleven, and procured a little amas, but not until all their questions had been satisfied. So suspicious are these people, probably from habit, being continually embroiled with their neighbours, that in no instance could we obtain the commonest information respecting the

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road, until the usual string of questions had been duly put and replied to. The women evinced so much alarm at our appearance, that, on perceiving us at a distance, they would hasten along in another direction; and if, as it sometimes happened, we surprised them, while procuring water from the streams, they would instantly leave their calabashes and bowls, and make hastily off. Passed through several very large flights of locusts, which appeared to be committing great ravages among the little grass that remained. Crossed the Bashee, another very rocky river, at about four; and in half an hour more reached Ferdana's village—a collection of miserable looking huts (twelve in number), dotted about without any appearance of regularity. Neither these, nor the Amaponda towns, have any exterior fences; the cattle-folds are small, and not always in the centre; and the houses, both within and without, are sadly defective in point of cleanliness. They have, however, the advantage of an interior skreen about the door-way; which prevents the wind from driving the smoke about, and contributes to make them warm, though at the expense of light. Here, again, we were suspected. Ferdana, I was told, was on a hunting expedition, in which he had taken all his horses for the pursuit of elands. The sun had long set behind the hills before the usual catechising had ended; and, seated upon my saddle in front of Ferdana's hut, I patiently awaited its termination. Not a house was offered, nor food of any kind given. At first they proposed that I should go on to the Missionary Station, not far distant;

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and afterwards to another village. Suspecting that they were (as is not unfrequently the case with the people) deceiving me as to the movements of their chief, I told them that I had come to see Ferdana; and that as this was his place, it was not my intention to go further; adding, that hitherto I had always understood they were hospitable to strangers. After waiting some little time longer, a woman of the party observed, that the Incosi-case ought to be spoken to about furnishing a hut. In our situation a hint of this kind was not to be lost: my interpreter accordingly went on this errand; and we were shortly after received into a hut belonging to the widow of the late chief Gubinūka, or Vosani, as he is frequently called. Baadi (the Incosi-case) was his mother; and it is her grandson, still a minor under the guardianship of Ferdana, who will eventually succeed to the government. The hut in which we were now lodged was sufficiently capacious, but filthy in the extreme; and by the occasional flickering of the fire, when the smoke had sufficiently dispersed, I perceived the good woman who had long been preparing a mess of tripe, first stirring it about with her hand, and then portioning it out in the same unceremonious manner to the company, including a tribe of hungry children, with two or three men who dropped in at this critical time, and employed their assegais to divide the toughest parts. Notwithstanding my various companions, I was sufficiently tired to sleep comfortably upon a floor, which, for the peculiar unevenness of its surface, might have served for a model of the maritime Alps.

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Thursday, 6th.—So dim was the fire, and so dense the smoke, that it was not until day-light had thoroughly penetrated the crevices of our abode, that I was fully aware of the different orders of mammalia that it contained. Besides ourselves, the two women and five children, there were no less than nine calves, and one or two dogs! Although messengers have been sent to apprise Ferdana of my arrival, it is quite uncertain where he may be found; and as I have no great inclination to renew my acquaintance with the calves, I considered it desirable, if possible, to find an asylum in some of the Missionary buildings at Clarkebury, about two miles and a half distant. The horses were accordingly saddled, and we soon reached the Mission-house, which had been abandoned about three months. It had, indeed, a most desolate appearance: with the exception of one girl, who had formerly attended on Mrs. Davis, all the natives belonging to the station had left with the missionary family. A few of the neighbouring huts, however, were occupied by some people sent by Ferdana to take charge of the property. This trust they had faithfully performed: thorn-bushes were placed under all the windows to prevent their being opened, and we found every thing perfectly secure. Circumstanced as I was, there was no alternative but to draw the nail which secured a window from without, and enter by that means; no person having been entrusted with any of the keys, which I conclude were taken away. Here, to my great relief, two sacks of Kafir corn were found; several utensils for cooking; and a few chickens. Had it been other-

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On stone by T. McBayne.

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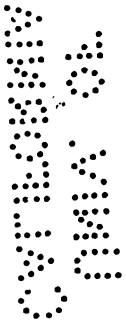
CLARKEBURY.

Published by W. Croft, Chancery Lane



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wise we should have fared but poorly; milk was not to be procured among the natives; and their corn, from having been kept underground, had now acquired so unpleasant a flavour, that the cravings of hunger alone would have induced me to eat it: no other could be procured from them at this season of the year, even had I the means of purchasing, which was not the case.

It was exceedingly painful to me to be thus under the necessity of breaking open the Mission-house; but I felt convinced that, had its inmates been here, they would gladly have afforded me every comfort in their power. My principal regret is to find it untenanted; and the work of Christian instruction suspended. Our neighbours are by no means ceremonious: while quietly writing this morning, a man introduced himself at the window,—which, by the by, was the only entrance at that time,—with an assegai in his hand. Until the return of my interpreter, I thought it better to take no notice of him; when he introduced himself as the chief of the party placed in charge of the Mission premises. He had come, he said, to hear the news, having been absent when I arrived; and was only just returned from a nightly excursion, in order if possible to trace the foot-prints of enemies up the river. Tpai's people on one side, and the Amamāia (a revolted tribe of Amatembu) on the other, who are perpetually stealing their cattle, keep them in a constant state of alarm; insomuch that all the herds are withdrawn to a considerable distance from the frontier; and the miserable inhabitants of those districts are never secure for a day.

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On the decline of the moon (now full), it is said that Tpai meditates another attack, which keeps them on the alert. That Ferdana should absent himself, under such circumstances, appears to me incomprehensible, unless his hunting excursion should prove but another name for a marauding expedition, which is far more probable, particularly as he was not long since attacked by a mounted party of Abasootu, in the direction he is now said to have taken. In this affair he had decidedly the advantage, killing several of the assailants, and capturing ten of their horses. I am, notwithstanding, inclined to suspect that he is still here concealed among his people.

SOLITUDE SWEETENED.

And is this solitude—to be alone?
No heart to soothe—no face to cheer!
Is there not One to whom we're known,
Though yet unseen, still always near?
Ah, yes—a Friend the Christian knows,
Who follows him where'er he goes!

Dear Lord! thy people can attest
Thou art a precious Friend indeed!
Possessing Thee, they must be blessed;
For thou canst give them all they need!
Sweet solace of my loneliest hour,
Quicken my heart to feel thy power.

With such a Friend for ever nigh,
Bereft we cannot—dare not feel!
Jesus will every loss supply,
And all His wonted love reveal.
Let me but feel that Thou art near,
And solitude will then be dear!

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Saturday 8th.—Having understood from Gūgu, the petty chief in charge of the station, that in the absence of Ferdana, the Incosi-case frequently issued orders under the direction of the Amapakati (councillors), I walked over to the village this morning in the hope at least of forwarding a letter to the English camp. She informed me that the messengers despatched for Ferdana had returned last night, without having discovered any trace of his route; and, as the councillors were all with him, nothing could in consequence be done; that the people were unwilling to venture their lives among the Amakosa, who were lurking about in small parties to cut off all intercourse from this quarter. On inquiring whether she would give her sanction, should I find a person willing to go, she assented, saying, that probably I might procure one, but she was quite certain no one would go for her. As Gūgu had previously assured me, that a native acquainted with the country might proceed without much difficulty, I now thought there was some prospect of succeeding, and immediately returned to consult with him. Not one of them, however, could be induced to move in the matter, notwithstanding a tempting offer of cattle was made. They had no idea of volunteering in this service—if ordered by their chief, they said, they must go, but without such a command they would not undertake it. Had not Gūgu represented the undertaking as one of no great hazard in the way that they would manage it, I should not have urged the point, making it a rule never to require of others what I would not, if necessary, undertake myself. To

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attempt without guides my original plan, of riding through during the night, would have been madness, especially as it required excellent horses, and ours were none of the fleetest. Could fresh horses have been procured here, with a mounted guide, it was my intention to have made the attempt; but the reported absence of Ferdana, and the decided disinclination to forward my wishes on the part of all here, obliged me to give up the plan. My next and only resort was to procure guides to escort me through the mountain passes to the westward, in which direction it would be only needful to traverse a very small tract of country, recently occupied by a part of Hinza's tribe, and by which route I should probably reach the colonial frontier in the course of a very few days. This, however, was also declined; and thus foiled in all my plans for pushing forward, but two courses seemed to offer—either to wait here an indefinite time for Ferdana, or to return to Bunting, with the hope of inducing Fakū to furnish me with a sufficient force to make my way through the hostile tribes. On many accounts the latter appeared to be the most judicious; and I accordingly resolved to commence my return early on Monday morning. The wind from south-west to east has been very high for these three days past, and the weather quite cold, with a sharp frost whitening the ground every morning. The soil, which is clay, and generally bare of trees, may contribute to lower the temperature; at present every thing is so dried up, that scarcely any grass is remaining. This part of the country, notwithstanding its present arid

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appearance, is very populous, several villages being visible from the windows of the Mission-house. In no other respect does it appear an eligible spot for such an establishment, particularly as the water is not convenient; that procured from the neighbouring well being frequently much discoloured after rain.

Sunday, 9th.

"Be of good courage and He shall strengthen your heart, all ye that hope in the Lord."—(Psalm xxxi. 24.)

Hence ye faithless fears away—
Is not Jesus strong to aid?
He will be thy shield and stay,
All thy cares on Him be laid.

Has He not in love declared,
"As thy day thy strength shall be?"
Grace sufficient is prepared
For all who to His succour flee.

Ah, yes, dear Lord! though all should fail,
To Thee my helpless soul would cleave;
Thy promises shall still prevail—
Thy people Thou wilt never leave!

Held in the hollow of Thine hand,
How oft the shafts of death have sped;
Thou canst my fiercest foe withstand,
And shelter my defenceless head!

Thou art my hope—whate'er betide
My breath, my substance—all is Thine!
Let but Thy name be glorified,
And life itself I could resign.

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Oh! if Thy presence go before,
Then every path is smooth and plain;
And though it lead to Jordan's shore,
'Twill end in everlasting gain!

What rapture then to join that band,
Through fires of tribulation brought!
For ever round the throne to stand,
Adoring Him our ransom bought!

No natives could be collected in the morning, but in the afternoon a few attended the Kafir service in the Mission-house.

Monday, 10*th*.—In this weak and suspicious country, I thought it prudent to advise the good people at the Gūmkūlu of my intended return, and accordingly rode round by their huts, but either by design or otherwise the Incosi-case was not forthcoming. After a little demur, Cheecha, an old man (reported to be a councillor) came up, and to him I delivered a message to Ferdana, with a request that on his return he would either furnish me with a mounted guide to the Kei, or forward a letter to the English camp on the other side. The message he said should be delivered; but he was quite sure that Ferdana would do neither the one nor the other, as he was daily expecting an attack from the people of Chūngi; the Amamāias, who are in league with them, having captured two herds of cattle but the day before. They appear never to have forgiven the loss of some cattle taken from them by the Mahallas (the Amatembu tribe among whom we now are), as the escort were conveying the Missionaries from Clarkebury across their territory, about

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three months since; and it is no doubt in order to avenge this loss that they are now combining against them.

As an evidence of the insincerity of these people, no less than seventeen or eighteen horses were observed near Ferdana's cattle-place, on the banks of the Bashee, as we passed; which at once confirmed my opinion that the whole story of his absence was a deceit. On reaching Kăbi's, to my great disppointment, I found that the guides had returned home the day before. It had been my endeavour while at Clarkebury to communicate with them, being desirous that they should join me there; but notwithstanding all my efforts, with the promise of beads, no person could be induced to undertake this errand. To procure a guide on the route was out of the question; for so uncivil were they at every village we passed, that nothing, not even a drop of milk, could be procured. On leaving the inhabited district, I had no other resource than to direct my course by the sun. After a tedious ride, partly in the dark, we reached the Umtāta, and rested on the bank for the night; but, although the cold was severe, I was unwilling to indulge in a fire, lest it might attract notice and bring down an armed party to disturb our repose. For some time I endeavoured to sleep; but at length, almost benumbed, determined at all risks to kindle a blaze. Observing a deep fissure where the flame might be sufficiently concealed, we repaired thither; but, although a tolerable fire was kept up throughout the remainder of the night, it was but little sleep that I could obtain, the air being keen and the ground covered with frost.

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Tuesday, 11*th*.—Finding that I had made the river at a point considerably higher than the usual ford, I this morning shaped a more easterly course; the whole country to the Umgāzi being a complete wilderness without an inhabitant. A small bundle of Kafir-corn brought from Clarkebury, with the expectation of having it ground and boiled on the road, was now, for want of this necessary preparation, given to the jaded horses; one of whom was so thoroughly knocked up, that in order to urge him on at all it became necessary to secure the bridle to my saddle and literally take it in tow, my interpreter occasionally dismounting and flogging it on. The locusts were so numerous in some parts of our journey this day, that the ground could scarcely be seen, and numbers were crushed under the horses' feet. They are smaller than those generally seen in the Zoolu country, and have not the pink colour on the wing. Delayed by our sorry beasts, we did not reach Bunting till after sunset; and although much disappointed at the necessity of retracing my steps, I felt thankful at having again reached such comfortable quarters, especially as we had tasted nothing since eight o'clock on the previous morning, when we had breakfasted on Kafir-corn gruel. It was a providential circumstance that I did not partake of the Kafir-corn in its raw state, as I had more than once intended in the course of this day's ride; having since learned that in all probability it would have been fatal, as it has the property of swelling, and even when not sufficiently boiled is very prejudicial: many instances, I am told,

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have occurred when natives, exhausted by hunger on their warlike expeditions, have died in a few hours after eating a quantity of it improperly cooked. Found the Station in much concern respecting the melancholy tidings brought by the guides who arrived last night. Both of the messengers who had been killed on their way to the camp were much respected; and one of them, David, is said to have been under deep religious impressions. Their wives and families were in great grief. Previous to starting, David had imprudently borrowed the panther-skin ingoobo (cloak) which had been given to the last messenger on his reaching the British head-quarters; and it is said that this was recognised by a party of Amakosa as having formerly belonged to one of their chiefs, killed by the English, and led to their discovery and consequent murder. My own guides, it appeared, had not been very handsomely treated; their lives had been more than once threatened while remaining at Kabi's village; and as they had heard nothing from me for three days, they said they concluded I had proceeded to the Kei, and were glad to leave a country where they had all along been taken for spies.

Saturday, 15*th*.—With the hope of obtaining some information respecting a route which I might be necessitated to take across the Quathlamba mountains, towards the north-eastern frontier of the colony, I crossed the Umzimvoobo on Thursday, to Mr. Fynn's village, about twenty-six miles distant from hence, and returned last night. The remains of that immense and extirpating

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horde, led on by the celebrated Matuāna,—and who, from their unsparing ferocity, have obtained the name of Fitcani (destroyers)—are still to be found in almost every district of this part of the continent—their battle-ground having extended quite across to the very embouchure of the Orange river. It was from some of these people that I was anxious to obtain an account of the country to the westward, and a promise of assistance, should I attempt the mountains in that direction. All agreed in the opinion that it would be impracticable, as the ridges were so unbroken and perpendicular, that even a foot-path could not be effected without making many tedious circuits; during the course of which their companions had been frequently lost, and many perished from extreme cold on gaining the summit.

Sunday, 16*th*.

"Do this in remembrance of me."—(Luke xxii. 19.)

What a hateful thing is sin!
How it steals the heart away;
Though subdued—it leaves within
A poison, death alone can stay;
It dims the eye of faith, and chills
The love that oft our bosom fills.

Could we otherwise refrain
From weeping when he heard Him say,—
"Remember me who once was slain
To wash your guilty stains away."
Should we so oft mementos need
To think of such a Friend indeed.

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What is all our love compared
To that which Jesus has bestowed?
In all our sorrows he has shared,
For us his precious blood has flowed!
Can we behold that wond'rous sight
And not our thankless bosoms smite?

Kindle, O Lord! a heavenly flame,
Within my heart thy grace impart;
I would confess with deepest shame
The coldness of my lukewarm heart.
Oh! let me ever mindful be
Of Him whose blood was shed for me.

Be this my boast while life shall last,
Redeeming grace and dying love;
Then when this pilgrimage is past,
In realms of endless joy, above,
My rapturous song will ceaseless be,
My Saviour has remembered me!

Conducted the Kafir services morning and afternoon.

Tuesday, 18*th*.—The affection from which Fakū has lately been suffering in his eyes has, as usual, been attributed to witchcraft. Since I last saw him, he has allowed himself to be punctured above the eye-brow by a witch doctor, who pretended to extract from the opening a small quantity of snuff, which he declared had been placed there by an enemy, and had occasioned the disease. The inflammation, relieved by the operation, has since gradually subsided; and the alleged Umtakati (bewitcher) is already in confinement. In order to extort confession, it is not an unusual method to pinion the accused individual to the ground with forked stakes, with the head resting in

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an ant-hill; the body is then strewed over with the debris of ants'-nests taken from the trees, while water is dashed upon them in order to excite the insects to bite more sharply. The torture must be extreme, as the whole body is said to be often so swollen after this dreadful infliction as to appear scarcely human. If found guilty, they are only released to be beaten to death with knobbed sticks and stones. Accounts have just been received of some spies from Kheeli (son of the late Hinza) having traversed the country, from which I have just returned, in their way to one of the upper branches of the Umzimvoobo; where, it is said, a part of his tribe have an intention of removing on the advance of the English troops. It is a providential circumstance that we did not fall in with them, as they are reported to have been well armed and mounted, and are not likely to have spared two Englishmen who were defenceless.

Although the Amapondas are a mild and hospitable people, some of their customs would indicate the utmost degree of barbarity. It is usual for the ruling chief, on his accession to the government, to be washed in the blood of a near relative, generally a brother, who is put to death on the occasion, and his skull used as a receptacle for his blood. Fakū would have undergone this horrid libation, had not his brother Gwingi, whose turn it was, according to the rules prescribed, made his escape to a neighbouring tribe. For some time after a diligent search was made for his person, and he has never since thoroughly recovered from the exposure and hardships

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which he endured while lying so long concealed from his merciless pursuers. In consequence of the Christian remonstrances of Mr. Tainton, he was at length suffered to return; and Fakū has allowed the horrid practice, as regards himself, to go into desuetude, which, for the sake of humanity, it is to be hoped will never again be revived. The palliative sanction of custom cannot, however, be admitted in the case of Umyăki, now an independent Amaponda chief, residing near the coast in the direction of Morley. Having defeated a party of Amatembu, who had attacked him in his own country, Gallăka, the son of an inferior chief, fell into his hands a prisoner. On his being brought to Umyăki, he immediately despatched him with his own hand, and then ordered his heart and liver to be boiled, with the broth of which, poured into his skull, he caused himself to be washed. This, however, is regarded, even by the natives themselves, as an unusual act of barbarity, and has given great offence to all the neighbouring chiefs; still in both instances, as well as in the more general custom of drinking the gall of their enemies (practised, I believe, exclusively among the chiefs), the object mainly in view is the acquisition, as they imagine, of additional bodily strength. But even these are nothing when compared with the various and wanton inflictions of their witch doctors, many of which are revolting in the extreme. About three years ago one of these diabolical agents (not, as it is said, without some colour of ancient sanction,) perpetrated the following act in order to propitiate success

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for Fakū's army, then on the eve of taking the field. He directed that the fore-leg of a living bull should be cut off at the shoulder, and then ordered the men with their teeth to tear the flesh from the reeking limb and devour it on the spot, while the tortured animal was left to a cruel and lingering death. The acquisition of cattle is the grand incitive to war among all the tribes in this part of Africa; and peace of any long duration is only to be expected by those who, like the Bushmen, are unencumbered with this envied description of property. The elysium of a native is to be enabled to drink abundance of sour milk without fear or molestation; and, although his country may abound with corn, he keenly feels the want of this favourite beverage. The Amapondas having suffered so severely in their wars with Charka have, in consequence, become great beer-drinkers; and even now that they are gradually recovering their losses by the increase of their cattle, still I fear this baneful habit, induced by the scarcity of milk, is likely to be of long continuance. When reproached for their frequent inebrity (for they often meet in large parties, and drink until they are stupified) they archly reply, "What can we do?—we have no cattle—this is our milk." Even Fakū himself is not free from this reproach; and is said to have been frequently found sealed in a torpor induced by oūtchūalla. This morning I received a note from Mr. Fynn, informing me of his ill success in endeavouring to procure guides for the inland route from among Tpāi's people, or a messenger who would venture across with a letter to the

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camp. As a *dernier resort* I rode over to the Great Place with the hope of inducing Fakū to assist me with his army; but, unfortunately, he was in one of his stupors, and laid on the ground at full length, surrounded by many of his people, during the greater part of the time I was there scarcely conscious of any thing that was passing. On my return I stopped a short time at a neighbouring village belonging to Damăs, Fakū's eldest son, in order to witness a dance which was taking place in honour of one of his sisters about to be married to Tpāi, several of whose people were present on the occasion. This kind of performance is very inferior to that of the Zoolus'; the men, holding short knobbed sticks in their hands, were arranged three deep in a semicircle—the women, as usual, occupying a compact group before them. The song was not in parts, as among the Zoolus, but often strangely broken by the whole of the men suddenly seating themselves on the ground, and then as abruptly rising and going on with the tune; while the women during the whole time were straining their voices, jumping, and clapping their hands by way of accompaniment. As they had already been some time engaged in this violent exercise, much of the ochres, red, white, and yellow, with which their faces were besmeared, had disappeared; enough was, however, remaining to render them sufficiently hideous. The men were generally decorated with the tail-hair of their cattle tied round the calf of the leg and on their arms, which gave them a very wild and ferocious appearance. Many, both men and women, wore large ivory rings, (always a very

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becoming ornament,) on the upper part of the arm—shell bracelets (white, with black streaks), with one or more panthers' teeth suspended round the neck, were also worn by some of the men; while many of the ladies, in addition to their other embellishments, had their hair twisted into lank and mop-like ringlets, and the whole thickly plastered with red ochre.

Fakū himself is utterly regardless of every description of personal ornament; with his ivory snuff-spoon stuck in his hair, and his reed snuff-box in his ear*, he is dressed, with the exception of a leopard skin mantle occasionally thrown over his shoulders or gathered round his waist. In this respect he is a perfect contrast to Dingarn, and only deigns to wear beads when he joins in the dance.

Friday, 21*st*.—Faku having signified his wish to see me on the subject of my late proposal, I went this morning by appointment to the Great Place, accompanied by Mr. Tainton and my interpreter, and was soon after joined by Mr. Fynn. On our approach, Fakū was observed to come from his hut and stretch himself at full length under the shade of a low thorn bush, near the cattle-fold, at a short distance from a group of his principal people, seated on the ground. He gave his hand to each as we took our stations near, but not a syllable was uttered relating to the business on which we were expressly met to consult. At length I inquired whether he had been informed of what I had said when I saw him last, on which he requested me to repeat what had then

* A large perforation is made in the ear for this purpose, and is characteristic of the nation.

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been stated, as he had only heard it through his people. The proposed plan I told him was this, to collect his army, and, in combination with that of Tpāi, to make a sudden and rapid march to the Kei, without turning to the right hand or to the left, and only opposing those who actually obstructed his progress. That by doing this they would take the country by surprise, none of the tribes through which they would pass would have an idea of their destination, much less would they have time to combine in order to oppose their advance. On reaching the English troops they would meet with the most friendly reception, and they would doubtless escort them on their way back as far as they pleased.

Fakū then stated his own plan, which was first to make an attack upon Umyăki, and the other petty chiefs with whom he was at war in the neighbourhood of the Umtāta, and clear his way as far as the Bāshee, after which his army could again go out and open a road to the Kei. This I told him would be the very way to increase the difficulty; that he would not only weaken his own forces, but cause his enemies to combine in greater numbers; that there was but one plan which offered any probability of ultimate success, and that was to make a rapid movement through the country directly along the waggon road to the Kei; and that he would be sure to fail if he attempted it in any other way. Fakū then pleaded his want of strength; that his army was unequal to cope with the various tribes that would oppose him at every step of the road; that he was fearful that some harm might happen

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to me; and, in fact, acknowledged that he was himself opposed to the measure. On hearing this, it was in vain to say more than to assure him that, if he would sanction the attempt, I was quite willing to accompany them. The chiefs by this time had crowded round, each evidently prepared to give his opinion, which, from all I have since heard, would have been quite at variance with that of their ruler; but, as his word is law, not a dissentient voice was heard; and after a few observations in which Fakū begged it might be understood that the decision he had made was not with any unfriendly feeling towards the English, as he belonged to the same Great House, we took our leave. The real fact I believe to be, that Tpāī could not be induced to unite his forces with those of the Amapondas; for, notwithstanding the pending family alliance between Fakū and him, these people are naturally so jealous of each other, that any long continuance of cordiality is not to be relied upon; and even had they taken the field together, some dispute might probably have arisen whereby the two parties might have been arrayed against each other. Were Fakū in person to head his army, they would be sufficient for any practicable enterprise; but this he has not done for years; they are generally led on by one of his sons, but neither they nor any of the inferior chiefs have sufficient influence to controul the whole, so that his army is composed of a number of almost independent chiefs with their different clans acting generally in concert, but without any acknowledged head. This circumstance at once accounts for the

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ill-success which has almost invariably attended every expedition which has carried them to any distance beyond the limits of their own country. It may here perhaps be as well to explain, that, in consequence of the total absence of all correct intelligence from the scene of action, as also from any part of the colony in which for months we had been kept, it was fully believed that the war had not terminated with the Kafirs. Had I at this time been aware of the actual state of affairs on the colonial frontier, a proposition of the nature just alluded to would never have been made to Fakū; but considering the importance of speedily communicating with the government on the affairs of Port Natal, I felt myself justified in the adoption of these means, though feeling deeply the necessity of casting to such a quarter for assistance. My progress to the colony in this direction seems now completely obstructed; especially as a party of Amapondas, in revenge for some real or pretended wrong, have lately captured cattle, and fired some houses belonging to Cosiana. Little did I imagine on leaving Port Natal that I should so soon be obliged to retrace my steps; this, however, appears to be the only probable means of eventually prosecuting my journey, especially as accounts have just been received of a vessel having lately appeared off the Umcāmas apparently standing towards the port. On my return to Bunting I obtained a distant view of a remarkable rock which rises like a fortress among a very broken range of mountains on the right; so scarped and precipitous are the approaches to this insulated crag, that, some time ago,

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while five or six native lads were amusing themselves on the top, the grass below had been unexpectedly fired, and, fanned by the wind, the flames ascended so rapidly up the sides, that before they could descend by the only practicable path, the summit was encircled by the burning grass, and they all perished in the flames.

The person charged with having bewitched Fakū has lately been put to death; and as we approached the Gūmkūlu this morning, the blackened sites of his two villages, which were in consequence burnt down, were pointed out.

After all that we have heard, a mystery still rests upon the fate of the messengers last sent to the Kei; that they have been murdered there is not the smallest doubt; but, from rumours among the natives, it is now strongly suspected that they never proceeded beyond the Amatembu country, but were put to death by order of Ferdana; should this prove to have been the real fact, it sufficiently accounts for his conduct to me.

Sunday 23rd.

"Watch and pray, that ye enter not into temptation."—(Matthew xxvi. 41.)

If the name of Christ we bear—
  If we love the Lord indeed;
In toil and conflicts we must share,
  And daily hourly grace shall need!

Not flesh and blood alone withstand,
  But principalities and powers;
Beleaguered round on every hand,
  Defeat and ruin would be ours—

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But He, the Shepherd of his fold, has said,
Fear not—though helpless, I am nigh
To cast my shield around your head,
And every needed grace supply.

To all that ask I freely give—
The prayer of faith shall never fail;
Seek, and your fainting soul shall live,
And o'er your fiercest foes prevail.

But we must watch as well as pray—
The wily tempter knows our frame;
And lurks to seize upon his prey,
When thoughtless of a Saviour's name.

Unwatchful prayer, like faith alone,
The promised blessing ne'er attends;
'Tis only when its power is shown
By vigilance, that grace descends.

Lord, teach me now to pray aright,
And unto prayer my soul sustain!
Make me to walk as in Thy sight,
Lest Satan some advantage gain.

So shall I not Thy name disgrace,
Sheltered beneath Thy powerful arm!
And I shall soon behold Thy face,
Where Satan has no power to harm.

What are all our conflicts here,
To the glories of that day!
Let this hope our spirits cheer—
Let us ever watch and pray!

Conducted the services; about thirty natives attended.

Tuesday, 25th.—Having decided on returning to Port Natal, I this morning took leave of Mr. and Mrs. Tainton, for whose truly christian hospitality I feel much

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indebted. The cart having been sent on the day before, I rode alone to Mr. Fynn's hut, a little beyond the Great Place. Fakū, as I approached his house, came out to meet me, and, with a marked expression of cordiality, gave me his hand, with the salutation, "Dākūbona Um-fūndees" (I have seen your teacher). Mr. Fynn accompanied me to Mr. Ogle's place, on the Umsnodoosi, about seven miles beyond the Umzimvoobo, where the cart had already arrived.

Wednesday, 26th.—Proceeded on my journey at seven. Passing one of Tpāi's villages, I found on inquiry that they possessed some information respecting the inland route, which was likely to be useful; and thinking it possible that guides might be procured among these people, could the consent of their chief be obtained, as we had not travelled more than nine miles, I thought it would be desirable even to retrace our steps, and, before proceeding further, ascertain what prospect there was of getting through in that direction. One of my waggons, which for some months had been left at Bunting, unable to proceed to the colony, was therefore sent for in preparation for such an expedition, and in the meantime I proposed a visit to Tpāi, in the skirts of whose territory we now were. During our short journey this morning, we passed the spot where Lieutenant Farewell left his waggons, and within twenty miles of the residence of Nāto, chief of the Quawbi, by whom he and several of his party were shortly after murdered (1829). The Quawbi were a revolted tribe of Zoolus, who had deserted from

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Charka, and taken with them many of his cattle. In their progress southward they committed dreadful devastations, penetrating the Amaponda country, and stretching even to the neighbourhood of the Umtāta, where they destroyed the first Missionary Station that had been established in that district*. They were eventually repulsed by Fakū, who, after considerable loss, concentrated his force on the right bank of the Umzimvoobo, at a point where that river makes an abrupt angle, pent in by opposing mountains, and attacked them with such vigour, that the greater part either fell under the assegai, or perished in the stream. This memorable spot, about two miles below the usual ford, has received from Europeans the name of Quawbi's Corner, while the appropriate title of Jazeeli (conqueror) has been given by his subjects to Fakū, who himself headed the attack. Lieutenant Farewell was on his way to Port Natal, and induced by the friendly representations of some of the Quawbi, whom he met with on the road, to visit Nāto for the purpose of purchasing cattle. On that very night, while in apparent security, this cold-blooded murder was perpetrated; instigated, as is generally supposed, by a jealousy of his influence with Charka, and a determination to obstruct the advantages which might accrue to his enemy from a commercial intercourse with Europeans. On my return I was much pleased with the attachment evinced by my servant Umpondombeeni, who, on being informed

* The Wesleyan Society, to which this mission belonged, afterwards removed it to Morley.

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of the place I had in view, and asked if he were willing to accompany me, replied, "Yes—where you die I must die too."

Thursday, 27th.—Set out for Tpāi's principal place, accompanied by Mr. Ogle, riding and walking alternately, as one of the horses had strayed, and could not be found in time. The distance is about twenty miles, in which we passed several villages scattered over a very uneven country. The approach to these villages was somewhat curious. It is a common practice throughout these tribes at this period of the year to suspend, for present use, large bunches of Indian corn from the branches of high trees in the immediate neighbourhood of the huts, in order to secure them from the depredation of rats; but here, in addition to these indications of plenty, the symbols of war were associated; the fur kilt, which is the principal part of the war-dress, being frequently exhibited from the trees—a practicable evidence of the warlike propensities of the owners. These people are called Amahōash, and originally inhabited a country on the right bank of the Umgăni, about eighty miles from the coast, whence they were driven about thirteen years since by Charka, who, in his thirst for conquest, either drove or destroyed all the intermediate tribes as far as the Umzimcoolu. Among these were two powerful chiefs, Noombăo and Umdingi, who in their turn fell upon the tribes residing between that river and the Umsecāba. Maddegān, the brother of Tpai, and father of the present minor, in his guardianship wished to have united himself

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with them in these wars for existence and territory, but they would not consent; he therefore made war upon them, and conquering them both, eventually took possession of the districts bordering the left bank of the Umzimvoobo, where he and his tribe have now resided above three years and a half. During these wars, which were of long continuance, their numbers were greatly reduced; but on the final defeat of the Quawbi by the Amapondas, they fell upon their rear, and contrived to possess themselves of their cattle; and from that period have been gradually recruiting their losses. At present their whole force is computed at about three thousand fighting men—a small army indeed, when compared with that of some of the neighbouring states: but from the peculiar wariness of their attacks—generally in the night—their acknowledged courage and indiscriminate carnage, never sparing either women or children, they have long been the terror of this part of the country; and under their present enterprising chief, were their population more numerous, would rival Charka himself in rapine and war. They are frequently receiving accessions from other tribes—already they are spreading themselves more to the north; and it is not improbable that they may eventually rise to be a powerful nation.

A little before sunset we reached Impōza, the "*great place*" of Maddegān, their late chief. Although Tpāi has lately commenced another place, about a day's journey to the northward, this is still regarded as the Gūmkūlu, and it is here that he transacts business of importance. The

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chief was unfortunately absent on his way to his new place, having left early this morning, and was not again expected for four days; when, it was said, he would return to meet his Amaponda bride, the betrothed daughter of Fakū. The Incosi-cāse (widow of Maddegān) was unwell, but immediately despatched messengers to acquaint Tpāi of our arrival; and it was supposed that he would return as soon as the messengers reached him; but from the distance, he cannot be expected before Saturday afternoon. This place is built upon the slope of a steep hill, which forms one side of a wooded ravine, through which a small stream forces its way. The huts are dirty and wretched—and the whole village, both in situation and appearance, seems only fitted for the abode of a party of freebooters.

Friday 28th.—As we had brought no provisions, and scarcely any thing could be procured here, we should have been badly off had not Manandāza (the Incosi-case) considerately ordered a heifer to be killed for our use, which indeed was eagerly consumed by our two men and the people of the place; but, as usual, was far too tough to benefit me much. Before it was slaughtered I went to the 'cattle-fold,' where the people were assembled for the purpose, in order to prevent the poor animal from being unnecessarily tortured. Although their method of killing cattle is in general use among the Amakōsa and neighbouring tribes, I had never before witnessed it; and on being assured that it was as expeditious as any other mode of taking life, I allowed them to proceed. The

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unfortunate animal, seized by its horns and legs, was then thrown on its back, and held down by several men until an opening was made by an assegai a little below the chest. Into this opening the man thrust his arm above the elbow, feeling his way until he grasped the heart-string, which by main force he broke, and then left the poor beast, writhing with pain, to linger several minutes before it expired, breathing partly through the gaping wound. The horror of that sight, and the feelings I endured during the barbarous act, will long be remembered; and most strenuously would I recommend all Missionaries and well-wishers to humanity to exert their influence, if possible, to abolish a practice at once so cruel and revolting. The scene which followed was quite in keeping with the commencement. The paunch was immediately cut into strips, and, without washing, eagerly devoured on the spot. Within the circumference of the cattle-fold a fire was kindled, on which several steaks were thrown, and these in about ten minutes were considered sufficiently done, and by the united aid of teeth and assegai were hacked and torn into smaller pieces for immediate use. One man I observed, perhaps sharper set than the rest, dividing with his dog the raw flesh which he held between his teeth; having cut off sufficient for himself, he ate it with considerable satisfaction, although but the instant before it had been severed from the carcase. Determined that the want of a marrow-spoon should not deprive them of any part of their accustomed meal, a heavy thump upon a flat stone speedily dislodged

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the contents of every bone which came within their reach, unscathed by the neighbouring fire, and the envied morsel was conveyed to the mouth by the elegant process of suction applied to the stone in question, which might probably have been lying embedded in the dust and dirt of the cattle-fold for months before; even the blood was not rejected, but carefully collected in earthen vessels and carried away to be cooked; a circumstance which I consider remarkable, having among all these nations traced so many vestiges of Jewish rites. The disgusting practice of rubbing meat in the contents of the paunch of the beast from which it has been cut, is said to have the effect of preserving it, as it thereby acquires sufficient saltness to be kept for a considerable time, and in taste and appearance in some degree resembles that which has been steeped in saltpetre. The choice pieces reserved for the chiefs, are always submitted to this operation, which obtains as well among the Zoolus as the different Kafir tribes.

Notwithstanding this appearance of plenty, boiled Indian corn and outchualla (here, as well as among the Amapondas, called ejeeki) were all that I could obtain; and having provided myself with a spoon, the section of a calabash, by way of bason, completed my dinner-service.

This evening the chief arrived, having been overtaken on the road by the messengers, and we soon after paid him a visit. He received us in a large hut, the residence of his late brother Maddegān, but now occupied by his widow Manandāza. He was seated before the fire, with-

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out a particle of clothing, attended by eight or nine men, huddled together in an opposite side of the hut, while the Incosi-cāse, being an invalid, was stretched on a mat upon the floor in another corner. He seemed amused by my asking, as I entered, which was Tpāi; but although the light was not favourable to a narrow inspection, it was soon evident that I was in the presence of one of the shrewdest and most desperate characters in this part of Africa. His figure is slight and active, of middle stature; but the searching quickness of his eye, the point of his questions, and the extreme caution of his replies, stamped him at once as a man capable of ruling the wild and sanguinary spirits by which he is surrounded. His inquiries were principally respecting Dingarn and the Kafir war. He wished to know when the English would withdraw their army from Kafir-land; and what I thought of Dingarn; whether the Zoolus were likely to go out to war this year, &c.; remarking that, whenever they did go out, they would be almost sure to make an attack upon him.

Saturday, 29th.—It was late last night before any decided answer could be extracted from Tpāi respecting the guides I am so anxious to obtain; and at last he ended by declining them altogether. Unwilling, however, to return without some further attempt, we paid him another visit this morning. On telling him that I was about to proceed to the colony, and inquiring if he had any message to the "Great Chief," he said he wished me to inform him that he was friendly to all the white people; that

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he had always protected those who had passed through his country; and that he was sorry that a white man (alluding to Mr. Rollins, the late assistant at Butterworth,) had been killed by his people, when he made an attack some months since upon the Amatembu; but as he had joined with them, and fired his gun upon his people, it could not be helped. I told him that we did not excuse the white man for uniting with his enemies, nor did we blame them for what had happened to him so employed.

He signified his intention to forward through Mr. Fynn two elephant's teeth, as a present to the "Great Chief," in assurance of his friendly disposition; but, at the same time, openly declared that, should the white people ever come against him in a hostile manner, he was resolved to fight with them.

On being again applied to respecting guides, he said that he could not order any to go, as should any thing happen to us the blame would probably be attributed to him. I then asked whether, provided any could be found willing to accompany me, he would withhold his consent. "No," he replied, "they have full liberty to go if they please; but I will not order them." As the party had gradually increased to nineteen or twenty, I thought it a good opportunity to obtain some information as to their ideas respecting a Supreme Being, &c.; commencing the subject by inquiring of Tpāi, whether he was willing to receive a missionary, should any be inclined to reside near him. To this proposal he readily assented; saying that he should be glad. It may be as well to mention here,

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that the generality of these chiefs are actuated by political motives in the favour and protection which they extend to missionaries residing among them; and that, although the result under the blessing of God may be such as would cause the heart of every sincere christian to exult with joy and thanksgiving, the native ruler would merely anticipate a higher degree of respect from his neighbours, by being thus in some degree allied to the white people, with probably a remote prospect of protection from them, and a certain present advantage in the numerous presents which, according to custom, would fall to his share. This it is but fair to mention—not with a view to scrutinize motives, but to obviate mistakes, and to show forth the manifold mercy and wisdom of God in over-ruling even the unsanctified wills of men to the extension of his own work of grace, and the promotion of his own glory. What a practical commentary to our Lord's words, "Let both grow together until the harvest."

The conversation which took place I will now relate, as nearly as I can, in the precise words:—"Have you any knowledge of the power by whom the world was made? When you see the sun rising and setting, and the trees growing, do you know who made them and who governs them?" Tpāi (after a little pause, apparently deep in thought)—"No; we see them, but cannot tell how they come: we suppose that they come of themselves." "To whom then do you attribute your success or failure in war?" Tpāi—"When we are unsuccessful, and do not take cattle, we think that our father has not looked upon

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us." "Do you think your father's spirits made the world?" Tpāi—"No." "Where do you suppose the spirit of a man goes after it leaves the body?" Tpāi—"We cannot tell." "Do you think it lives for ever?" Tpāi—"That we cannot tell; we believe that the spirit of our forefathers looks upon us when we go out to war; but we do not think about it at any other time." "You admit that you cannot controul the sun or the moon, or even make a hair of your head to grow. Have you no idea of any power capable of doing this?" Tpāi—"No; we know of none: we know that we cannot do these things, and we suppose that they come of themselves." Having extracted this painful and truly humbling confession, I concluded the subject by giving him a brief outline of what we were taught in the Scripture respecting God—death—heaven—hell! and the immortality of the Soul! During the greater part of this conversation the Incosi-cāse was quietly reclining upon her mat: she afterwards sat up a little, and I fully anticipated a long discussion would ensue; but she did not make the slightest remark. This woman* may be styled a queen of witches, and her appearance bespeaks her craft. Large coils of entrails stuffed with fat were suspended round her neck, while her thick and tangled hair, stuck over in all directions with the gall-bladders of animals, gave to her tall figure a very singularly wild and grotesque appearance. One of her devices, which occurred about six months ago, is too characteristic to be omitted. Tpāi had assembled his army, and was on the eve of going

* Manandaza died shortly after.

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out to war, a project which for some reason she thought it necessary to oppose. Finding that all her dissuasives were ineffectual, she suddenly quitted the place; and, accompanied only by a little girl, entirely concealed herself from observation. At the expiration of three or four days she, as mysteriously, returned; and holding her side, apparently bleeding from an assegai wound, pretended to have been received in her absence from the spirit of her late husband Maddegān, she presented herself before Tpāi. "Your brother's spirit," she exclaimed, "has met me, and here is the wound he has made in my side with an assegai: he reproached me for remaining with people who had treated me so ill." Tpāi, either willingly or actually imposed upon by this strange occurrence, countermanded the army; and, if we are to credit the good people in these parts, the wound immediately healed! For several months subsequent to this period, she took it into her head to crawl about upon her hands and knees; and it is only lately, I understand, that she has resumed her station in society as a biped. The *animal* necklace, before alluded to, is by no means an uncommon ornament among this tribe. Yesterday I observed a woman carrying an infant similarly arrayed: a lesser coil in due proportion being also twined about the little creature's neck.

Being desirous to see the heir apparent before leaving, Tpāi sent for him at my request, when Umtuchāni, the hopeful chief, accompanied by his brother, soon appeared. Both are nice lads; the former about eleven or twelve years of age; but I could not regard them without some feeling

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of pity, as, with Tpāi's sanguinary turn and love of power, it is doubtful whether he will permit the reins of government to pass into other hands during his life-time; in which case a very few years must decide their fate. As soon as we had taken our leave, Tpāi set out again for his other place; and shortly after we also retraced our steps.

All these tribes have a peculiar method of dressing the hair: that in fashion here is very singular. Tpāi, and many of the elder men, wore only the Zoolu ring on the crown, while the generality of the younger men had so bushed and trimmed their hair, as, in many instances, to give it the perfect resemblance of a bishop's wig, with the exception of several detached ringlets hanging down behind: the long fibres of a root thrust through the lobe of each ear completed this strange costume. The woolly hair of the women was a compound of mat, curl, and crumple, in every part excepting the forehead and back of the neck, where, with great pains, it was reduced to a collection of long flaky ringlets; those in front almost concealing the eyes, and thickly besmeared with red ochre. Some few of the elder women wore a skin wrapper, approaching to a turban, after the manner of the Amatembu belles; but for a more minute description of their toilet, I must refer to the accompanying sketches taken on the spot.

A severe retribution is often inflicted upon this cruel tribe; but, unfortunately, it has generally fallen upon those who are the least responsible. In their wars with the Amatembu, who, having killed their chief, Maddigan, in battle, have become their perpetual enemies, it has

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1. Zoolu Woman.

2. Amahōash Dº

3 4. Amaponda Dº

1. Zoolu Man.

2. Amaponda Dº

3. 4. Amahōash Dº

C Hullmandel's Lithography.

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not been unfrequent to cut off the hands of the women who fall into their possession, in order the more readily to procure the brass rings and armlets that many of them wear. Two of these unfortunate creatures were observed at Impōza—one deprived of both, the other of one hand. How humbling is this view of humanity—desperately wicked indeed is the human heart when left to itself; and, until the light of the Gospel illumine these dark places of the earth, they will ever remain as designated by the unerring Word of God, eminently "the habitations of cruelty." May it please the God of all grace to cut short his work in righteousness, and deliver these poor captives from the bondage of Satan, and the shadow of death in which they are now sitting.

Disappointed in the object of my visit (not a single individual volunteering to accompany me inland), we returned to the village we had left on Thursday before sunset.

Sunday, 30*th*.

"Who maketh thee to differ from another; and what hast thou that thou didst not receive?"—(1 Corinth. iv. 7.)

Oh! what a thankless heart I bear,
Though fraught with love my days have been;
Yet how reluctant to declare
The goodness and the truth I've seen.

Why am I now exempt from pain,
From pining want, and sickness spared?
How many seek relief in vain,
In every mortal grief have shared!

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But deeper, higher blessings still
Should fill my heart with grateful praise,
That God has e'er revealed his will,
Vouchsafed that I should learn his ways.

Oh! what distinguished love is this,
That I should e'er have known the sound
Of gospel grace and heavenly bliss—
That Jesus has a ransom found.

Why am I thus to differ made,
While millions still in darkness lie,
Whose hearts would gladly have obeyed,
Who would not have rebelled as I!

'Tis only grace—and grace alone,
For ever be its power proclaimed,
That sought and touched this heart of stone,
From paths of death my steps restrained.

A brand from out the burning caught—
Of goodness daily should I speak,
Recount what sovereign grace has wrought,
That others may like mercy seek.

Kindle, O Lord! my thankless heart,
May every breath with praise ascend;
The love that seraphs feel impart,
Some foretaste of their rapture lend.

So when th' appointed days shall cease,
And this cold heart no more shall beat;
In brighter realms of joy and peace,
Grace—conquering grace will still be sweet.

Long as eternity shall run
A deeper gratitude will glow;
The grace that was on earth begun
In streams of endless bliss shall flow.

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English service in the hut in the forenoon. Kafir in the open air in the afternoon; about sixty-five natives attended.

Tuesday, Sept. 1st.—In reference to these locations which have been severally distinguished as places belonging to Mr. Fynn, Mr. Ogle, or Mr. Cane, some explanation is necessary. In the month of June, 1833, Dingarn's army, on their return from Tpăi's country, attacked a waggon belonging to some Hottentots on the right bank of the Umzimcoolu, and murdered all the people excepting three. The account soon reached Port Natal, and it was rumoured that this was but the commencement of a general attack in contemplation upon the settlement. On their way home, a large detachment of the Zoolu army passed the neighbourhood of Port Natal, which at once induced the natives to give full credence to the reports of their hostile designs; and, without waiting the development of their plan, they mustered in large parties, in some instances assisted by the white people, and commenced firing upon them from the bushes as they pursued their route. The Zoolus, unaccustomed to the use of muskets, and surprised at this unexpected attack, gave way, and unresistingly fled in all directions until they regained the main body, when the whole made the best of their way home. No sooner was the affair related to Dingarn, than he ordered all his people then inhabiting the district between the Port and the Tugăla to withdraw; and, notwithstanding two entire regiments were stationed there, the whole moved off, and have never since occupied any portion of

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the country to the southward of that river, which is now considered as their boundary in that direction. A simultaneous movement was at the same time made by the inhabitants of Port Natal, both white and black, who, naturally apprehensive of retaliation on the part of Dingarn, left the country, and fled beyond the Umzimcoolu. The greater part of the latter soon returned, but many belonging to Mr. Fynn, Mr. Ogle, and Mr. Cane still remained, and have established themselves in the places referred to, forming permanent villages, and cultivating the ground. These people still acknowledge them as their chiefs, and are prepared to remove again to Port Natal whenever it may be required, regarding themselves as totally distinct from the neighbouring states, among whom they have never been incorporated, although surrounded by them and living with them on the most friendly terms. The united population of these villages, which are prettily scattered over the neighbouring hills, is estimated at fifteen hundred, every individual of whom would repair to Port Natal on the first announcement of its being placed under the protection of the British Government. As a proof that no hostile intentions were then in contemplation, Dingarn, soon after the arrival of the fugitives on the Umzimcoolu, despatched ten messengers, including my present servant Umpondombeeni, to apologize for the attack upon the Hottentot waggon, and to request the white men would return. Shortly after a few did return, but the settlement was not generally re-occupied until about nine months subsequently.

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In the afternoon of this day my waggon arrived from Bunting, and as I was still buoying myself up with the hope of procuring a sufficient number of volunteers from among the neighbouring villages to prosecute the inland journey, all hands were soon occupied in constructing a new tilt, and getting provisions and every thing ready for the journey.

Thursday, 3rd.—Notwithstanding every effort, with the powerful inducement of cattle as a reward, not an individual would come forward, and the very name of the expedition had caused such a panic among the natives, that, although Mr. Ogle had engaged to accompany me, it was found necessary to abandon the attempt in this direction; and, every thing being ready, I set out this morning on my return to Port Natal, taking the waggon with me.

Saturday, 5th.—Although the European seasons are here reversed we were not altogether without our September sport. Soon after we had left the habitable district, two natives brought intelligence that they had fallen in with two elephants at a little distance in advance of the road we were taking. As soon as we came to the spot they had pointed out, we left the waggons in charge of a few people, and went in quest of them. After walking about two miles, a party of natives, still on the look out, assured us that they had entered a wooded ravine, for which we immediately made. Groups of natives (Amapondas) occupied the heights in all directions to prevent their escape, but would not venture themselves nearer. We went down to the skirts

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of the wood, and occasionally caught a glimpse of their huge bodies through the openings, and a few shot were fired chiefly to dislodge them from their retreat, as it was quite impossible, from the intricacy and tangled nature of the underwood, to obtain a proper aim. Tired at length by such fruitless attempts, we entered the wood by paths worn by the elephants themselves, and penetrated very near to the spot where they were standing, but still there was no possibility of obtaining a full view of them without being too much exposed, as it would have been quite impossible to have escaped through such a labyrinth had either of them been inclined to pursue. As it was, we had more than once to make off with all speed, whenever they thought proper to make a rush. The natives were so sanguine as to our success, that they had actually lighted fires, and were assembled around them in anticipation of the expected feast. Although they kept at a respectable distance from all danger, they contributed much to the interest of the scene, by frequently advancing to the skirt of the wood, shouting with their united voices, and striking their shields with their assegais, in order to induce our noble game to betake themselves to the open grounds. Thus engaged, the night closed in upon us; and, becoming too dark to discern even an elephant among the thick boughs, the wood was no longer tenable, and we were reluctantly obliged to abandon the pursuit. This resolution was no sooner formed, and we had commenced the ascent, than crash went the bushes, and out they both sallied, the cow

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UNIV. OF CALIFORNIA

On stone by R.L. Cadet.

Printed by C. Hullmandel.

VIEW OF THE WANING FALL.

halting from the effect of a wound; but, notwithstanding we all gave instant chase, they were soon out of sight, beyond the reach of our guns. On this the hungry Amapondas quitted their fires supperless, and we proceeded by moonlight to our waggons without a single tooth as a trophy. As we walked along, Daniel (a Hottentot), the driver of Mr. Ogle's waggon which accompanied me, related a very remarkable incident which happened to him some time ago while in the pursuit of an elephant near the Umzimcoolu. So suddenly had he come upon the animal, while watching his movements in a thick wood, that, before he had time to retreat, he felt the pressure of its trunk actually wound round his head. Had the grasp been lower it would have been fatal, but most providentially it merely lifted the cap from his head; and instantly, on finding himself liberated, with that presence of mind which danger often induces, he dived between the animal's fore-legs, and, passing quickly in his rear, eventually effected his escape. In order to make up for this detention, we proceeded for about three hours by moonlight, and the next day, about eleven, reached "*the waterfall.*" To the Umsicaba, a few miles beyond which I am now writing, the road to me is new, being the waggon track which I have not before travelled, and which has given me an opportunity, with which I have been much gratified, of a scramble among the rocks and precipices of this singular glen, which breaks so abruptly from the level of the country over which we had been

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travelling, that you suddenly approach a perpendicular cliff overlooking an extensive view, and from which the cataract descends to a great depth below. At this season of the year it is comparatively empty, and can scarcely be said to fall, a few trickling rills only finding their way to the base of the acclivity. But the accompanying sketch will convey a far better idea than any verbal description. In order to distinguish this from many other equally nameless waterfalls on this route, I have ventured to call it the Waning Fall, in indication of its rapid increase and decrease according to the season of the year. Soon after leaving the neighbourhood of this romantic glen, several elands were seen on the open ground; one actually approached so near as to pass between the people and the loose cattle which they were driving. This is the largest species of the African deer, the males standing as high as a horse, and frequently running as fleet, though it is by no means so easy to overtake a doe even when well mounted.

Sunday, 6th.

"And the soul of the people was much discouraged because of the way."—(Numbers xxi. 4.)

How oft our treacherous hearts conspire
To meet the wily tempter's art!
The very blessings we desire
If but delayed, in whole or part,
Or wrought in some mysterious way,
Oft fill our bosoms with dismay!

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Too apt to judge, by sense we deem
Our ways and wisdom oft the best;
Some shorter path would easier seem,
To lead us to our heavenly rest;
The language of our hearts would say,
"We 're much discouraged by the way."

But could we see the germs of pride,
The spirit that too oft compels,
How much the world our hearts divide,
What poison in its flattery dwells;
Our choice the desert path would be,
If, Lord! it does but lead to Thee.

Though oft we seem again to trace
The very paths we trod before,
'Tis but to show our need of grace—
From some besetting sin restore;
'Tis trial proves us cold or hot,
Whether we love the Lord or not.

Lord! never leave me to my will,
In all the way my steps direct;
Thy gracious purposes fulfil,
From faithless fears my soul protect;
With Thee in Christ my life be hid,
One backward—sinful glance forbid.

So shall enduring peace be mine,
Thy rod and staff shall be my stay;
And when my spirit I resign,
'Twill rise to realms of endless day:
For ever to admire the grace,
That led me first to seek thy face.

Forenoon, English service in the open air—Afternoon, Kafir, ditto.

Monday, 7th.—Unable, on account of the tide, to ford the Umtendo, which we reached on Saturday afternoon, we were

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obliged to wait until eight o'clock; a detention which I did not regret, as the scramble up the opposite acclivities, which was effected without accident, was performed under the softened light of a full moon, giving to one of the most difficult waggon passes that can be imagined, and which to a novice in South African travelling would be regarded as an utter impracticability, a peculiar interest, which it would be difficult to describe. Part of my retirement yesterday was spent in view of the romantic cliffs and woods which margin this beautiful river, about a mile from its entrance into the sea. It was one of those beauteous spots which, while they gladden the eye, should lead us, as Cowper beautifully observes, "From nature up to nature's God;" and cause us to break forth in the words of another poet:—

> These are Thy works, Parent of good!
> Almighty! thine this universal frame.

Yesterday afternoon some natives arrived with an answer to a letter I had sent to Port Natal, requesting, if the sloop had arrived, that she might be detained until my return, as I wished to take a passage by her to Algoa Bay; but it contained no such cheering news—nothing had entered the Port since my departure. I was glad, however, to find that my truant horse, "Pilgrim," who so unhandsomely deserted me near the Umcamas, had been found not far from that river, and taken back to Berea, and that I might expect him shortly to be forwarded on to meet me on the road. Should it be necessary after all to attempt the inland route, which is said to be more accessible from Port Natal, his services

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will be valuable, and I shall not regret the long holiday he has taken.

Saturday, 12*th*.—On Wednesday morning a herd of wild pigs, about forty, were seen, and eagerly chased by the people. My driver shot one, which was a very seasonable supply. On the same evening we reached the Umzimcoolu, but, as it was just high-water, were obliged to wait until midnight, when we crossed at the mouth. As Mr. Ogle, with a waggon laden with elephants' teeth, was in company, the party was somewhat numerous, and the oxen had strayed so far, that it was long after the river was reported to be fordable that they could be collected. The descent to the beach is steep, and the night was so dark, that in order to save the wheels of the waggons, which more than once sunk into the burrows of the ant-eater, they were obliged to be supported occasionally by ropes and reims *, to prevent them from going over. In the mean time, the tide had rapidly increased; the oxen soon lost their footing, and, before the hind wheels had entered the stream, the front pair were swimming. It was indeed a gracious providence that brought us safely through, the waggon itself being more than once lifted by the heave of the waves. On the following evening I was surprised at the audacity of a hyena. It was dark when we approached the bank of a small brook, covered with brush-wood, and in this vantage-ground a large fellow, who had just quitted his lurking-place, was advancing to attack my waggon driver,

* A Dutch word signifying leather thongs.

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who had followed him without a gun: happily I came up at the time, and, although equally unarmed, he made slowly off, stopping occasionally and looking over his shoulder, as he deliberately ascended the bank. It is most probable he had been attracted by the pork which was still hanging about the waggons. Notwithstanding their usual timidity, frequent instances have been known in which natives have been attacked by them. Mr. Ogle related one which occurred in the Zoolu country, when he was passing through the district of Clomanthleen, in Lieutenant Farewell's employment.—While sleeping in a hut, with several natives belonging to the party, a hyena entered, and, seizing one of them by the forehead, dragged him towards the door-way, but was unable to proceed with his prey, as the wicker-door, which slides within two short posts, had swung back and partly closed the opening by which he had forced his way. In this predicament, the screams of the man, and the efforts of both, soon awoke the rest of the party, who, to their great surprize, found this unwelcome companion a prisoner among them. Shouting to the people in a neighbouring hut, some burning faggots were introduced, which had the instantaneous effect of liberating the sufferer, and ejecting the disappointed intruder.

Yesterday a buffalo was shot, which has put all the natives in good spirits; the strong and stringy flesh of these animals being as delicious, in their estimation, as the tenderest beef to an European palate. The poor beast, which was an aged one, and of immense size and power, stood four shots before it ceased to plunge and

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tear the ground, and even after he fell, rolled over and over down the slope of the hill in his efforts to raise himself again upon his feet. Twice already have we been stopped by the rain, this being the month when it usually commences in this latitude. Some of our halting places, and particularly our nightly bivouacs, are truly picturesque;—often among romantic scenery, sheltered, when practicable, by rocks, or branches of trees cut for the purpose; while the blazing fires shed a peculiar light over the motley features of the surrounding group. Not even the designs of Salvator Rosa, Bassano, or any of the other great masters of claro obscuro which I have seen, have ever conveyed to my mind the real peculiarities of these wild situations: the fact is, they are inimitable—much must always be left for the imagination, and it is on this very account that in all descriptive scenes poetry so far surpasses canvas representations. One may indeed illustrate the other, but to my mind the former has always the superiority. Of all the party, my servant, Umpondombeeni, was not the least grotesque; having picked up on the beach a large sponge, which exactly fitted his head, and which he decorated at the crown, which was peaked with the tail-feathers of a fowl that had been killed. As this was the first time that I had seen his head covered in any way, I was highly amused at the extraordinary change it had made in his appearance, while the cap itself, which he persisted in wearing during the remainder of the journey, reminded me of the antique drawings of Dacian helmets, and was by no means unbecoming.

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On reaching Mr. Cane's village, where we stopped some little time this morning, I found my horse. Two men, we understood, had recently been drowned in an attempt to cross the Umzimcoolu at the upper ford. Had they waited until the ebb tide, there would have been no danger, but this is a point of experience to which few of them have yet arrived; too frequently acting upon an absurd notion that when the moon has set the water has likewise reached its minimum. Including the above, three persons have been drowned at the same river within the short space of two months. Unfortunately, the natives of this part of Africa have not the slightest idea of a canoe, and but very few of them can swim. When the trading sloop, about fifteen tons, anchors in Port Natal, "The Ship" is announced, and numbers flock to the beach to behold the wonder. The prolific mattingoolo, so generally abundant near the sea, was now entirely out of season—not one was gathered during the whole journey, to our no small regret, as we were living chiefly on meal, without even sugar to make it more palatable.

Sunday, 13*th*.

"It is well."—(2 Kings iv. 26.)

When wave on wave our souls oppress,
And troubles like a flood o'erwhelm;
When tempest tost in deep distress,
No pilot seems to guide the helm—
'Tis grace alone that storm can quell,
And cause us to pronounce—"'Tis well."

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Grace, like the tree Elisha found,
Can make the bitterest waters sweet;
Though all seems dark and dreary round,
It sooths the deepest grief we meet;
And though our hearts too oft rebel,
Inclines them to confess—"'Tis well."

Hushed is the storm—its fury laid,
When once that still small voice we hear,
"It is I—be not afraid!"
Thy Saviour and thy God is near!
No more the billows rage and swell,
Cheered by His presence—all is well.

Like suffering Job, the soul can cleave,
Bereft of all, on Him alone;
The firmer grasp, the more we leave,
And 'mid the fiercest trial own,
He who our inmost thoughts can tell
Has justly stricken—"It is well!"

Submission is thy work indeed—
But Thou hast promised more than this;
Lord, let my soul from sin be freed,
Make me thy chastening rod to kiss;
Make faith and love within to dwell,
And then, indeed, it will be well.

What though rebuked and chastened here,
It is a Father's hand we fell!
Soon we shall count those sufferings dear,
Which broke our stubborn hearts of steel;
And own the griefs our bosoms swell,
Were needful each—and all was well.

In that bright world of light and joy,
Where tears and sorrow cannot come,
'Twill be our grateful, sweet employ,
The mercies of our days to sum.
And, oh, what mortal now can tell
How much of earthly grief was well!

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Performed English service in the morning—Kafir in the afternoon.

Tuesday, 15*th*.—Yesterday morning I left the waggons about five miles on this side of the Umcamas, and rode to Berea. No vessel had arrived, and it was the general opinion, to which I could not but acknowledge the painful probability, that she was lost. Since my absence, a native in the service of Mr. Plankenberg has been killed by an elephant near the Mavooti.

The hunting party to which he belonged had bivouacked for the night, when suddenly they were surprised by a troop of elephants, approaching close to their sleeping place. They had scarcely awoke when they were obliged to fly for their lives—all, excepting the deceased, crept under the neighbouring bushes, and remaining perfectly still, were unmolested, while he, endeavouring to effect his escape by running, attracted their notice, and was immediately seized and trodden to death.

On the arrival of my waggon this afternoon, preparations were commenced for a journey across the Quathlamba mountains, it being now my intention to endeavour to reach the colony by that route, every other being completely closed; and, after communicating with his Excellency, to proceed directly to England, in the hope of procuring Missionaries to occupy the Stations now formed —having as yet been unable to forward one single letter to the Church Missionary Society on this important subject, although many have been written.

Monday, 21*st*.—The hyena which had unceremoniously broken into the hut where the meat was kept, and

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On stone by T.M. Haynes.

Printed by C. Hullmandel

VIEW OF ROME,
as it presented itself in June 20th 1835
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devoured part of it on Saturday, returned last night, and finished the remainder, carrying even the door of the hut, which was found almost broken to pieces, to a considerable distance. This is the hut which was originally used as the school, and on Sunday for the English service.

Thursday, 24th.—On Tuesday afternoon the equipment was so far advanced, that we left Berea, and spanned out on the flat opposite to Mr. Collis's, in order to take in the remainder of the provisions.

Solitary as was my abode at this place—a humble grass hut, affording nothing, either within or without, which in common parlance might be included within that most comprehensive of all English words, "comfort"—still it had been my "home," and was not divested of many pleasing associations; but it was not until I had actually turned my back upon it, and was descending the hill, that I became sensible of the place it already occupied in my affections. I had just taken leave of my faithful servant Umpondombeeni, to whose attachment I could not be insensible. Though reluctant to leave his wives, he had merely asked my leave to visit them at the Tugăla, and return in time for the present journey; but this I thought unreasonable, and sent him home, with directions to inspect the huts at Culūla occasionally, and see that the oxen presented to me by Dingarn were properly attended to in my absence.

Nombamba, another of my servants, a fine active young man, volunteered to accompany me, which I accepted; while poor Seenda, Mankanjāna's brother, whom I was

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educating, expressed by his looks an equal desire, though he was far too young for such a jaunt. Yesterday morning, about nine o'clock, the waggons being properly packed and the people arranged in their places, we commenced the journey, stopping about an hour for some of the oxen at Mr. Pickman's (the last village in that direction, in the neighbourhood of Port Natal). Mr. Collis accompanied me on horseback to the mid-day halting place, and soon after took his leave.

It may here be as well to give a list of the equipment :—

Two waggons ;

Fifty-one draught oxen (two of which were pack oxen);

Twelve calves, for slaughtering ;

One cow and calf, eight days old (carried in the waggon while travelling).

N. B.—As one ox and the cow and calf were left on the road, the total number of cattle was sixty-two.

Including Mr. Ogle, who took this opportunity of going to the colony with a native servant and myself, the party consisted of twelve, *viz.* five Europeans, one Hottentot, and six natives.

To European travellers the number of draught-oxen may appear disproportionate, but it would not have been prudent to have set out on such a journey with less than two span of twelve for each waggon, and a few spare ones in case of need ; indeed, I should not have hesitated to have added even a few more, could they have been procured. After crossing the Umlāss and Umpogōti rivers, the road takes a great circuit to the south-west.

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This morning, at our first halt, about eleven o'clock, Port Natal was distinctly visible—the nearest part of the bay could not be more than nine or ten miles distant in a direct line, although we had travelled about thirty. The country through which we passed yesterday is broken into moderate hills, covered in patches with trees and underwood, producing abundance of grass, and only requiring the hand of man to develop the natural richness of the soil. During the greater part of the night there has been rain. Passed to-day a very broken country—the mountains generally table-topped, and the trees gradually disappearing as we recede from the coast. At a little before sunset stopped for the night. While toiling up a very steep ascent this afternoon, I observed a remarkable tree, about the size of a large apple-tree, growing near the bank. From the circumstance of its bearing a reddish blossom, and being totally divested of leaves, I at first mistook it for the umseensi, but on a nearer inspection I found that the blossom was of a deep cherry or blood-red colour, and am inclined to believe that it is a species little known. The Fig. No. 3, Pl. 3, from a sketch taken at the time, will probably assist the botanist in deciding this point.

Friday, 25th.—This morning we were delayed on account of the oxen, several having separated from the main herd: they were tracked to a considerable distance; and from the speed with which they appeared to have gone off, it was supposed that they had been chased by a lion. Spanned out early, and despatched three men after

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them, with directions to cut across the country, and meet us again on our arrival at the Inthlangwăin villages. They did not, however, proceed far when they fell in with the missing cattle, and returned. Just as we were again setting out a Hottentot arrived on horseback. As he approached, I felt assured that he had been sent to announce the arrival of some vessel in the bay; but far different were the tidings he brought, and most heart-rending the accounts contained in the letters he delivered. Mr. Collis's magazine, containing fifteen hundred pounds of powder, had yesterday exploded; and himself, his infant child, the native nurse, and a Hottentot named Class, had been killed, while several natives were severely burnt. The circumstance which led to this awful scene was related by a native who was present, and so severely burnt, that it is scarcely thought he can recover. Mr. Collis had gone into the store for the purpose of taking out a gun for Class, then in his service, but who had accompanied me from the colony as Mr. Berkin's servant. In order to try the flint, he had imprudently snapped the lock, with the muzzle pointed towards a powder barrel, when the gun which had been carelessly put by loaded, but without priming, went off; and the explosion, which was heard at the Umgăni, took place. The mangled bodies of Mr. Collis and the Hottentot were blown to a considerable distance; the skull of the infant, which was in the arms of the servant girl, seated on the outside of an adjoining building, was fractured; and she shortly after died of the injury she had sustained.

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So sudden and so awful a summons from time into eternity speaks, in solemn accents, to every heart,—"Prepare to meet thy God." Oh! that this afflictive dispensation may not be without a beneficial influence upon the lives of all in this neighbourhood! that this second breach in our small community may teach us so to number our days, that we may apply our hearts unto wisdom! that those who have never yet sought the Lord may seek Him in earnest, while their day of grace remains! and that those who have found Him, and felt that He is indeed precious to their souls—all their hope, and all their desire—may be stimulated to greater watchfulness, working while it is day, that when their Lord shall come, they may be found with their lamps trimmed ready for his appearing!

Having despatched the messenger with a short reply, we proceeded on our journey over an undulating country destitute of trees. Soon after sunset stopped at a spot formerly the site of a native village, but where only sufficient brushwood for kindling the fires could be procured.

Saturday, 26th.—A continuation of the same open country, uninteresting to a traveller, but likely one day to be held by the grazier in great estimation; the downs being extensive and elevated, the soil dry, and the grass shorter and better than that produced on the lower grounds nearer to the sea. This whole district, now a wilderness, was, as I am informed, well inhabited, until the devastating army of Charka swept over these hills. The mere circular site of their perishable dwellings is all that is now apparent, but many of the cattle enclosures,

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which, from the scarcity of timber, were built of rough stones, are still remaining. Some which we passed are built entirely of mud, piled in blocks, like unburt brick; others with stone and mud intermixed, in layers, and arranged in the circular form, similar to those which are enclosed with a bush fence.

Mr. Cane, who accompanied me as far as the Inthlangwăin villages, related a singular method of setting a broken limb, having himself experienced the operation at a spot not far from the track we are now pursuing; his arm having been broken and put out of joint by the overturning of his cart. Several men having assembled at the place, with a native Esculapius at their head, a deep hole was scooped out, and then partly filled with pliant clay; the whole arm, with the hand open, and the fingers curved inwards, was then inserted, when the remainder of the clay that had been prepared was filled in, and beaten closely down. Several men then steadily raised his body perpendicularly to the incased arm, and drew it out by main force. By this simple but somewhat painful method his arm was perfectly reset; and, had he retained the native bandage, would doubtless have grown perfectly straight, but by substituting a sling it has grown out. This, I understand, is the usual practice among all these tribes; and is said to be effectual. Our forenoon's journey was about four hours. In the afternoon several bucks were seen, and a herd of buffalo passed very near to the waggons; one was wounded by Jacob, the Hottentot, but we had not time to pursue them.

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By following the track of some Dutch waggons on their return to the colony, and which we afterwards understood had separated at this point, we were thrown considerably out of the road, and obliged to bivouac near the Umāgōrda, a branch of the Umcamās, which here occupies a narrow ravine at the foot of the mountains. Had it not been for this circumstance, we should probably have reached Foortu's village this evening, which I was anxious to effect on account of the service to-morrow. Near the stream are a few patches of trees: the rocks are compact sandstone and coarse slate.

Sunday, 27th.

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear."—(Isaiah xlv. 23.)

Lord of the harvest, now descend,
Break up this dry, this fallow ground;
May light and life thy word attend;
Release the souls in darkness bound.

Ride on victorious to reclaim
The holds which Satan still defends;
Proclaim thy great, thy glorious name
To all the earth's remotest ends.

Immutable thy promise stands;
Thy purposes of love are sure;
The time is set to loose the bands
Which Afric's fettered sons endure.

Pity, O Lord! their lost estate;
Attend thy people's earnest cry,
Who plead for them, and supplicate,
Oh! leave them not in chains to die.

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Shall he, the strong man armed, defy
The armies of the living God!
What! though with walls they're fenced on high,
Prevailing prayer shall stay the rod.

Is there no son of Jesse here—
No champion for the Lord of Hosts?
Shall Israel now turn back with fear,
In sight of promised Canaan's coasts?

Kindle afresh that holy zeal,
Which fired apostles' hearts of old:
Arise, O Lord! thine arm reveal;
Enlarge the borders of thy fold.

May many hearts, inclined by grace,
Themselves a free-will offering give—
To publish peace in every place,
Where sinners now in darkness live.

Till every border is possessed,
And Christ proclaimed in every land;
Till then we would not—dare not rest—
But forward press at thy command.

And every city compass round,
Till grace shall bid the bulwarks fall,
And joy and peace on earth abound,
And Jesus shall be all in all.

English service in the forenoon.—Kafir service in the afternoon.

Monday, 28th.—Tedious travelling—one waggon obliged to be dug out of a swamp, and both to be towed separately up a steep hill by both spans united. On the descent from these acclivities, the rocks exhibit many appearances of combination with iron. Crossed another small stream, also a branch of the Umcamās, and soon after the river itself,

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UNIV. OF CALIFORNIA

On stone by R.L. Cate.

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VIEW OF DOOMAZOOLU.
on the Umcamas

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the bed of which was strewed with rocks, and the water, in some places, scarcely knee-deep. The villages of the Inthlangwăin, which had been for some time visible, could only be approached by a waggon, on account of the ruggedness of the ground, by a very circuitous route; that belonging to Foortu, the ruling chief, and at which we arrived soon after noon, is situated on the skirt of the narrow valley at the foot of the mountain; the remainder are generally on higher grounds, and have a pretty effect backed by the dark precipices beyond. In this favoured spot vegetation is prolific; some large trees occupy the ravines, both wood and water are convenient, and corn is produced in abundance. There is on the opposite side of the river a salt pan, but it is of small extent; still, as it is the only one known to exist throughout the country on this side of the mountains, it might probably be turned to some account. In the river are some good fish, one of which was caught. As it is rather an extraordinary event to see waggons in this part, we were soon surrounded by the whole male population; while the women, patient creatures! set heartily to work to grind corn and bake loaves for the journey, the prospect of a few yards of dungaree and some bunches of beads calling forth all their energies.

Having already made acquaintance with Foortu at Berea, I spent some little time in his hut, in order to obtain what information he possessed respecting the country we were about to traverse. Unfortunately, their hunting expeditions had been chiefly confined to the in-

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termediate country between this and the sea, ranging from the Umgăni to the Umzimvoobo; they said they had in some instances been nearly to the Quathlamba, but knew of no passes through those mountains, nor had they even heard of inhabitants in any of the intervening districts. These people originally lived high ŭp on the right bank of the Tugăla, whence they were driven, about fifteen years since, by the devastating wars of Charka. The name of this village is Doomāzoolu, or Thundering Heavens, and, with the other nine, contains from 300 to 400 men; and as each on an average has three wives, the whole population may be estimated at about 3000. The name of Charka, according to Foortu's account, was not even known to them until the approach of his army was announced, and they were eventually obliged to abandon their country, when, after wandering for some time, they settled on the Umzimvoobo; but even there they found no respite, the Amakōash under Maddegān falling upon them and killing their chief Nombeū (father to Foortu), who fell by the hand of Tpāi. This occurred about five years ago, and obliged them to seek their present asylum, which, after enduring many hardships, several of their people dying from actual starvation, they effected. They describe themselves as having been formerly a powerful nation, the only remains of which at present consist of twenty-five villages,—ten here, ten more on this side of the Umgăni, and five on the other, all under the controul of Foortu, and may probably amount to between 7,000 and 8,000 souls. The refugees so fre-

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quently to be met with scattered among all the tribes from the colonial frontier to the Umzimvoobo, and especially at the missionary stations in those districts, and who are known under the general name of "Fingu" (literally wanderer), are the remnants of the various nations formerly inhabiting this extensive tract of country, the greater part of whom have been destroyed either by famine or the assegai. On the bank of the Umcamās, not quite a day's journey from hence, towards the mouth is a remarkable rocky defile, which has long been celebrated as the Thermopylæ of this part of Africa, having been as courageously defended by a chief called Nāmabūnga, and who, with a handful of men, successfully opposed the whole force that Charka could bring against them. The gallant Nāmabūnga has since fallen in an affray with the Inthlangwăin, and only nine of the original party now remain, who, with their wives and children, still retain their rocky fastness, the proud and melancholy wreck of a brave and unconquered race. Were it not for the important objects of my present journey, which does not admit of any unnecessary delay, I should not certainly have passed so near without paying these extraordinary people a visit.

The erroneous appellation of "Bushmen," by which the Inthlangwăin are commonly known at Port Natal, has obtained, from the circumstance of their having acquired the method of poisoning the assegais which they use in killing the elephant and other wild animals, from a party of wandering Bushmen with whom they were occasionally associated during their residence on the

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Umzimvoobo. On asking Foortu, in presence of several of his people, whether he should like to have a "Teacher" residing with him, he said, "I should rejoice;" and, after explaining the object of my present journey, and the expectation I had of a Missionary being eventually sent to his people, he replied, "I cannot believe that it will be so; it is what I desire to see, and that which would make me glad." On the subject of religion they are equally as dark as their neighbours the Zoolus. They acknowledged, indeed, a traditionary account of a Supreme Being, whom they called Oūkoolukoolu (literally the Great-Great), but knew nothing further respecting him, than that he originally issued from the reeds, created men and cattle, and taught them the use of the assegai. They knew not how long the issitoota, or spirit of a deceased person, existed after its departure from the body, but attributed every untoward occurrence to its influence, slaughtering a beast to propitiate its favour on every occasion of severe sickness, &c. As is customary among all these nations, a similar offering is made by the ruling chief to the spirit of his immediate ancestor preparatory to any warlike or hunting expedition, and it is to the humour of this capricious spirit that every degree of failure or success is ascribed. They listened with much attention while I informed them what the Scripture said respecting the power, the wisdom, and the love of God, the immortality of the soul, the resurrection of the body, and the day of final judgment; but an audible laugh instantly proceeded from all who were present, on my telling them that

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God had declared in his Word that man's heart was full of sin. This I have always found the most difficult subject to explain, even to those who have had frequent opportunities of instruction; I was not, therefore, greatly surprised at this slight interruption, which was merely an expression of astonishment.

Having presented Foortu with a piece of broadcloth for an ingoobo, he paid me what doubtless he considered as a high compliment, by styling me, in his return of thanks, the "Black Chief."

These people are not only industrious, but particularly friendly to Europeans, and in every respect offer a most encouraging field for missionary labour; may it please the Lord of the harvest to incline the hearts of some among his devoted servants to visit this secluded valley, and willingly submit to spend and be spent in directing these wild mountaineers to the Lamb of God, the Saviour of sinners.

Tuesday, 29th.—This morning, I sat till I was tired in front of my waggon, dispensing beads in exchange for various articles, which were brought for purchase, such as ezinqua, amās, ground beans*, and Kafir-corn. The crowd, though noisy, were respectful; each in turns delivering the contents of the calabash or basket, and as quietly awaiting the payment in return. In the very height of the barter, a bush-buck was espied on an opposite hill, which instantly induced a strong party of men, accom-

* A native, I believe, of Delagoa Bay; the plant is low, and the beans are produced at the root; they are very nutritious.

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panied by their dogs, to hurry off in pursuit. Assegais were hastily snatched up, and away they went, dispersing themselves in all directions. It was amusing to observe the rapidity with which, in a few minutes, they had crossed the river and were clambering, among rocks and bushes, the slopes of the mountain beyond;—the women around the waggon, forgetting for a while their beads and dungaree, and eagerly employed in tracing the buck with their hands and eyes until concealed from their view, seemed quite to enjoy the sport. Three bucks were killed and brought in by the hunting-party in the course of the afternoon. Last night, while conversing with Foortu and some of his principal people, they gave an amusing account of an idea, which, until they had seen white men, they had previously entertained respecting them. It was reported that these strange beings had, on some occasion or other, fallen from the sky, but not with their full complement of limbs, but half the usual number of legs, arms, and eyes being sufficient for their use;—moreover, they had the peculiar faculty of blowing leaden balls with the breath of their mouths from the muzzles of their guns! Surprising facts these, which they now acknowledge to have been a base imposition. I was happy to find that they give as little credence to the stories respecting Oūkoolukoolu, observing that as it appears their forefathers had no direct communication with him, they have no reliance upon the statements which have been handed down to them, and that they are desirous to be informed on the subject. In their language, habits, buildings, and

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appearance, they are exactly similar to the Zoolus, with one important exception—the heads of the women are not shorn, but usually dressed after the Amaponda fashion. The men are fond of wearing strings of white beads round the head, passing just below the eyes and resting on the bridge of the nose, which at a distance give them a very wild appearance. I have also remarked several of the Zoolus similarly decorated. Every thing being arranged, we set out, though late this afternoon, and almost immediately began to ascend a steeper mountain than any I have yet climbed with a waggon. Notwithstanding fourteen oxen were yoked to each, the united strength of both spans was only sufficient to convey mine (the least encumbered) to the top; all our efforts to raise the other above midway were ineffectual. The night had closed in; thunder was pealing among the mountains; and, although there was not a spot near the lower waggon sufficiently level to pitch the tent for the people, they were obliged to remain there until the morning, the waggon resting upon the slope with both wheels locked; and, to an observer from below, to all appearance suspended in the air.

Wednesday, 30*th*. — Previously to lightening the *stranded* waggon, which I had directed, one more effort was made; and to my no small surprise I soon perceived, by the loud cracking of the whip, that they were once more *under weigh*, and shortly afterwards my lumbering consort made her appearance alongside. From this eleva-

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tion, where we remained for some time to rest the harassed oxen, the prospect is striking;—mountains in all directions, with the Umcāmās in graceful windings, forcing its way through their rocky ravines, until lost among the rugged acclivities of Nāmabūnga. We are now fairly entered upon the mountains, and although, by the circuitous route it has been necessary to take, we have travelled about eighty-five miles, the actual distance in a direct line from Port Natal cannot, I should think, be more than fifty on a true course nearly due west.

Having obtained two men from Foortu, as guides to a ford high up on the Umzimcoolu, we continued our journey about ten o'clock, still ascending. A less tedious and difficult road, I doubt not, will eventually be found; but it was not until we had surmounted the steepest part that a more accessible route seemed apparent on the left. As it will be convenient for the sake of reference to supply names to a few points during the present journey, I have ventured to call this "Mount Clamber," an appellation which I should apprehend few who have reached the top will be inclined to dispute as unappropriate. Thus far we have been pursuing a partially beaten track, dignified in Port Natal phraseology by the name of a road; but here we have only the faint traces of some Dutch waggons, which about twelve months ago crossed these mountains on their return to the Colony from Port Natal, and these only occasionally to be discovered by a practised eye.

Having now passed what may be termed the only

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"oasis" by the way, the solitary wilderness is again before us; but as the day proved rainy, we made but little progress, and out-spanned again at one.

Saturday, Oct. 3rd.—Until this morning we have been weather-bound, detained by the rain; and I have been as it were in solitary confinement, scarcely able to leave my waggon for an instant during the whole time,—the rain falling in torrents with little interruption, and accompanied with much thunder and lightning. Last night was so tempestuous, that the tent was blown over and could not again be pitched, and I was in hourly expectation that the tilt of my waggon, which was leaking down upon my bed, would have shared the same fate. Independent of the discomfort of travelling in rainy weather, it is highly imprudent when on a long journey, as the necks of the oxen soon become sore, and they are thereby rendered unfit for use for several days. The two guides, who had wisely returned to their village at the commencement of the rain, rejoined us some time after we had started this morning, and reported that the Umcâmâs had suddenly risen and was now overflowing its banks. Proceeded in a westerly direction over a continuation of rounded open downs without trees. From this high level we obtained the first view of the Quathlamba mountains, extending apparently in one continued range from N.E. to S.W., presenting a very broken and rugged outline, with much snow still remaining on their summits. While endeavouring to cross a small mountain rill, the baggage-waggon sunk to the axles in the mud; twice the

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tractow * was broken in the endeavour to urge it forward, and it was not until it had been actually dug out with great difficulty, that it was at length extricated. Here we spanned out during the middle of the day, now delightfully cool since the late storm. This morning saw an eland, and several bucks and partridges. In the afternoon, we fell in with a large herd of "hartebeests," but could not approach them near enough for a shot; they are nearly as large as the eland, but with a longer neck, which they carry more erect. In shape they are more like the fallow-deer, with large palmated antlers. Observing by my glass, what I conceived to be an opening in the snowy range, bearing about W. by N., I resolved, if possible, to make that point, in the hope of finding a practicable pass for the waggons. As the upper ford on the Umzimcoolu would oblige us to keep too much to the S.W., I gave up the intention of following the track of the Dutch waggons thus far, and resolved to make the best of my way across the ridges in the direction proposed. The frequent necessity of walking in front to inspect the country before the waggons came up, although very fatiguing, created a great deal of interest, but it prevented me from finding a suitable spot for our Sunday's halt until long after the sun had gone down. We spanned out on a steep ridge, overlooking a rugged valley, in which were two streams, called by the guides the Inkonzo and Ungangwăni; both, as they state, branches

* Hide rope, passing between the oxen from the pole, and to which the yokes are attached.

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of the Umzimcoolu, and uniting with that river at no great distance from our present station. The latter, which is the most distant, is the larger stream.

Distance travelled about twenty-six miles. General course, west.

Sunday, 4th.

"Lo, I am with you alway, even unto the end of the world, Amen." —(Matthew xxviii. 20.)

What rich mines of endless treasure
Does the word of God contain!
Free and boundless without measure,
Every promise sure and plain.

One there is above the rest,
Sweeter than the sweetest there;
Of that one alone possessed,
All their fulness we shall share!

Hear thy gracious Saviour speak,
"Lo, I am with you to the end!"
Though you are helpless, poor, and weak,
On me you always may depend.

What light and life these words contain!
All that sinners e'er can need;
A balm for every grief and pain,
A rich inheritance indeed!

Join, then, my soul, in that amen,
Which claims the promise as thine own;
Plead it in prayer,—and plead again—
Rest not until its power be known.

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When Christ departs, what joy remains?
All then is darkness and despair!
Vexation marks our toils and pains—
'Tis only light when He is there!'

Oh, let me then with Him abide—
The rock on which my all I build;
No other friend I need beside,
In Christ my wants are all fulfilled.

And death—oh bliss! shall only rend
The veil that now conceals His face;
And I shall then behold my Friend
For ever nigh—redeemed by grace!

Morning.—English service in the tent;—*Afternoon.*—Kafir ditto in the open air.

Tuesday, 6th.—On account of yesterday's rain, we were unable to proceed until this morning. The man who went for the cattle on Sunday evening saw a lioness with four whelps, lying down at no great distance from them, evidently watching an opportunity to seize upon a straggler. When he appeared, they rose and made slowly off, occasionally stopping and looking round, while he was occupied in driving the herd towards the waggons—unaccustomed to such companions, my horse had wisely made off, and was not found again until after we had set out. The Doomāzoolu guides, confessing that they had no further knowledge of the country, were this morning dismissed, and by them I took the opportunity of sending back the cow and calf, to be delivered into the charge of Foortu, and forwarded to Port Natal, when sufficiently

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recovered. I was not altogether sorry at this necessity (the milk having failed for some days), deeming it generally best on expeditions of this kind, that all should fare alike, and having from the first some little compunctions on the decided selfishness of this private supply. Soon after leaving the heights, where we had spent the last two days, the baggage-waggon again stuck in crossing a brook; the late heavy rains having softened the ground so much, that the fore wheels were almost engulfed. The attempt to drag it back, by applying the fourteen-ox power to the rear, was ineffectual, as the fore axle rested on the bank. The handle of the spade was broken in the endeavour to pare this down; and after all, it was found necessary to unload the waggon, and then, by digging a passage in front, to drag it through in the usual manner. Spanned out about one. Observed several yellow wood and other timber trees on the mountain slopes and ravines, but as yet we had been chiefly wending along high ridges through an open country. In many places wild sage, mint, rue, and parsley, are abundant: patches and single plants of the common English fern, here called como-como, are found in every part of this country, and are in great request in the neighbourhood of inhabited places, the root having been found to be a successful remedy against those internal derangements to which, from the necessity of eating meat without salt, and a long continuance of milk diet, the natives are peculiarly liable. The broken nature of the country, and the continuation of a rocky ridge, impassable for waggons, obliged us to make a great circuit

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to the northward, so that at our evening bivouac but little progress had been made in the desired direction. Distance travelled about nineteen miles—general course, N. N. W.

Perhaps I may here be permitted to introduce the divertisement of a rainy day.

WAGGON TRAVELLING IN SOUTH AFRICA.

Ye locomotive sons of travel,
Whose pastime is to scour the land,
Listen awhile while I unravel
A tale of distant Africand.
And dream no more of chariots stuffed,
And downy beds with eider puffed.

In our antipodes of ease,
If comfort you would still combine
To waggon pace, by slow degrees
Your progress you must here confine;
For should you ever walk or ride,
You'll have no other house beside.

No turnpikes here, and scarce a road—
Still on the cumbrous omnium moves,
By twelve or fourteen oxen towed,
While every rock its metal proves,
As jolt by jolt it wends its way
Where bucks and elands only stray.

Resigned and patient you must be,
For bumps and tossings you will meet;
Sometimes you'll think yourself at sea,
And oft be jerked from off your seat;
And when you come to ford a river,
The whole will creak, and gape, and quiver.

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For headlong you will seem to go,
  Like magnets dipping near the pole,
While currents through your boxes flow,
  The oxen scarcely in control—
Now scrambling—falling—swimming now,
As through the rapid stream you plough.

And when the nether bank you mount,
  Like some huge mammoth stranded there,
Awhile you'll hang—for drivers count
  'Tis best to pause for change of air,
Suspended on a steep ascent,
Lest haply the whole team be spent.

Crack goes the whip—a passage breaks
  Through tangled boughs, and reeds, and grass;
The sea-cow *, scared, her haunt forsakes,
  And cranes shriek loudly as you pass,
And loosened rocks in fragments strew
The opening you have struggled through.

To check your speed—for strange to say,
  You're sometimes rudely hurled along—
A steep declivity may lay
  Across the path you 're journeying on;
In serpent windings to and fro,
The skilful leader makes them go.

And dust and stones alike are cast
  To check their mad career awhile—
An avalanche—you gain at last,
  By sheer momentum, the defile;
But should perchance a rock be there,
Your wheels would circle in the air.

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* Hippopotamus (so called by the Dutch and colonists).

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And oh, what barbarous Dutch I've heard,
Fit language for an ox's ear;
By all this jargon is preferred,
When they would make the cattle hear;
And, with the harsher whip between,
Well suits the wild,—the desert scene.

All is not fair that cheers the eye—
Some treacherous bog engulfs the wheel,
Nor house nor tree for miles are nigh;
And though the pelting storm you feel,
Your whole effects are strewed around,
Cast on the black and yielding ground.

And there perhaps for hours you wait,
Soaked in the rain, and ankle deep,
To mark the lightened omnium's fate,
And hail it issuing from the deep:
And then if you have aught that's dry,
You 're better off than hapless I.

Such, tourists, are the joys we boast,
Without the light champaign to cheer;
Yet we can pledge a blithsome toast:
The mountain streamlet murmurs near,
And bumpers to your health we drink,
And only ask—on us you'll think!

Wednesday, 7th.—Passed through a very fine country, skirted on the right by a small stream—open downs, with well-watered flats between, and timber in patches on several of the mountain slopes. Saw a herd of harte-beests, but they all ran off before we were within gun-shot. The tails of these animals are similar to that of a horse, and, when at full speed, flow behind them with

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fine effect—they do not spring, but, like the eland, go off at a trot or gallop. Spanned out about one. A remarkable mountain has been visible in the Quathlamba range nearly the whole morning, bearing north-west; and from its singularly indented outline, which is represented in the plate at the end, I have been induced to name it the Giant's Cup. This afternoon, having for some time been traversing high open downs, in a direction nearly due west, we were suddenly stopped by abrupt precipices, overlooking some beautifully secluded valleys, through which a river was winding, which I take to be the Ungānguāni. Obliged to turn considerably to the northward, and soon after sunset stopped on the bank of the same river, at a point where it sweeps the steep base of a rocky hill, which opposes itself to its course in a horse-shoe form. Although on the open grounds not a twig was to be seen, the banks of this stream furnished us with abundance of firewood. Distance travelled about twenty-six miles—general course, W. N. W.

Thursday, 8th.—Having pared down the bank on each side of the river for the waggons to pass, we crossed at a point opposite to our bivouac, which I have named Wyngart's Ford*. Continued our journey still over open grass downs, in nearly a due westerly direction, the ridges gradually declining in height until we reached another rather larger river, which I think must be the principal branch of Umzimcoolu. Both this and the Ungānguāni, pent in by steep acclivities, make very abrupt and ser-

* From Jan Wyngart, driver of the baggage-waggon.

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pentine bends at the points where we reached them. A jackal has been seen both yesterday and to-day, as well as some hartebeests. As another remarkable mountain, more to the eastward, has been observed among the Quathlamba, I have named it the "Saddle Back," in order to distinguish it from the Giant's Cup, to which it is very similar. The snow has now almost entirely disappeared from the whole range, as far as the eye can reach.

On this, and many other rivers which we have passed, wild ducks have been seen; but I have at length adopted the opinion of Waterboer, the Grigua Chief, who, when I met him in Cape Town, replied, with a hearty laugh to my inquiry, whether he was able to shoot a bird flying, that he did not waste powder upon birds. The ducks are therefore allowed to enjoy themselves unmolested, which our scanty supply of balls (all the hunters' lead having been expended before we left Port Natal) obliges us to husband it for nobler game.

This forbearance has not been without its reward, as, during the period of spanning out to-day, an eland was shot on the opposite side of the river. Here it again became necessary to cut the bank on both sides, by which passage we soon after crossed—naming the spot "King's Ford *."

Afternoon.—Scarcely had we quitted the river, than we were obliged to turn to the southward, and descend a very steep and rocky ridge, which occupied so much time, from the precautions which were necessary to pre-

* From Richard King, driver of my waggon.

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vent the waggon from overturning; that, in order to recruit the oxen, we spanned out as soon as we reached a convenient spot in the valley below. An even grass ridge, forming a complete amphitheatre, sheltered our bivouac on three sides, while a small brook of clear water meandered through the whole area. It was a most sheltered spot, but not a twig was growing near, and the people had to go in quest of fire-wood to a considerable distance. Distance travelled fifteen miles—general course, west.

Friday, 9th.—The mountains, closing in to the westward, obliged me to shape a more northerly course, in which direction the country was more open; and after traversing a continuation of downs, we were again conducted to the banks of, what I take to be, the Umzimcoolu, which we forded without difficulty, though the bed was very rocky, at a spot I have called Ogle's Ford*. A heavy thunder storm, with rain, obliged us to stop on the opposite bank. By measuring the waggon and tractow, and allowing for the space between the front oxen and the opposite bank, when in the act of fording in a straight line, I found the width of the river in this part to be twenty-seven yards, and at the former eighty.

Afternoon.—Ascended a very steep hill from the river; from the top of which it was observed to make a number of very abrupt windings, through a most impracticable country, intersected with a succession of rocky acclivities. Here the first gneu was seen at a short distance from the waggons. From another steep hill, which we soon

* From Mr. Ogle, who accompanied the party.

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after ascended, a succession of open downs extended nearly to the mountains. The day had closed, and it was quite dark before an eligible spot for outspanning could be found—there being neither trees nor shelter until we approached some rocky hills, in a northerly direction, where, in consequence of our improvidence in not bringing some firewood in the waggon, we were obliged to go supperless to bed. Travelled about twenty miles—general course, N. E.

Saturday, 10*th*.—While walking over the hills this morning, previous to starting with the waggons, I saw a dark coloured, thick-bodied snake, about five feet long, with a wide, flat head, and pointed mouth: the head was covered with yellow spots. It is, I believe, of the species called by the Dutch the "wrinkle snake." On my return we proceeded through a fine valley, leading directly to the foot of the Giant's Cup; from whence on our right a rocky stream was issuing, which is probably the Umcāmās. Having wound for some distance through this valley, skirted on each side by mountains, our further progress was suddenly stopped on one side by immense fragments of rock fallen from the mountain, which rose abruptly on the left, while the river itself occupied the only level spot on the right. Distance travelled about five miles—general course, N. N. W. Having already crossed the stream with my horse by the time the waggons came up, I gave directions to span out, and pushed forward, in the hope of finding some practicable pass on the other side, or at least of observing the country beyond the mountains,

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from one of their elevated ridges. With this object in view I led my horse over the most difficult places; many parts being exceedingly steep and rocky; and continued ascending from ridge to ridge until overtaken by a thunder storm. A thick mist rising soon after nearly concealed my path; but at this time a heavy shower of hail was falling, and I gladly endured a wetting, with the full expectation that it would disperse the mist. In this, however, I was disappointed; and after anxiously awaiting a break for a considerable time, I unsaddled my horse, and seating myself upon a rock, prepared for a nightly bivouac in this uncomfortable situation. Thus exposed, without the remotest hope of assistance from my party, now several miles distant, I had recourse to that sure refuge—a throne of grace; and though the infidel may scoff, I will declare it for the encouragement of others, and the glory of my God, that he vouchsafed to hear my cry, and delivered me. Through an opening in the mist, I was soon after enabled to perceive the route which it would be necessary for me to take, in order to retrace my steps; and on which I thankfully proceeded, although it became shortly after as thick as ever; but, before I had gone far, it again entirely cleared up; and I was thus enabled, after a tedious walk, and not until it was quite dark, to rejoin the waggons. Two men had been sent out in quest of me, but I did not fall in with them until I had reached the foot of the mountain. In the course of my scramble I picked up, on some of the highest points, several specimens of agate, which were lying about on the surface in great quanti-

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ties. They occur generally in small irregular pieces, about the size of a nutmeg, and appear to be very transparent. From this circumstance, I have given the valley the name of Agate Vale.

Sunday, 11*th*.

" Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." —(Philipp. iv. 6.)

Hence, ye vain corroding cares,
Never more my heart oppress;
The word of God a balm prepares
For every hour of deep distress.

A throne of grace is there revealed,
Where Jesus sits to answer prayer;
'Tis but to come and to be healed,
And leave our anxious burdens there.

And oh! how full the promise runs—
In every time of need draw near,
And I will deal with you as sons,
And banish every doubt and fear.

Nought that is needful I restrain,
And you may ask for all you need;
None ever came to me in vain;
My promise you may always plead.

But let not prayer alone ascend;
Shall we the cup of blessing drink,
And thankless our petitions end?
No more upon ourmercies think!

Acceptance we could never gain;
A fiery sword would bar the way,
Had not the blood of Jesus slain
Procured access whereby we pray.

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And never can we fully know,
Until we reach the realms of love,
The debt of gratitude we owe
To such an Advocate above.

Well then with prayer may *praise* unite—
Our highest privilege while here;
In Heaven 'twill be our chief delight,
Eternity itself endear.

So shall that perfect peace be ours,
Which none but suppliants fully share;
And we shall deem our happiest hours
Were those that we have spent in prayer.

Morning.—English service in the tent;—*Afternoon.*—Kafir ditto in the open air.

Monday, 12th.—Went out in two parties to explore a road. This time I was attended by two of my people, a Hottentot, and a Zoolu. My horse having had such a severe lesson in the *antelope step* on Saturday, I thought it but fair that it should not be repeated to-day; and, indeed, as it turned out, he would only have proved an incumbrance. As we ascended, the effect of the new and the old grass divided by the river, which had obstructed the burning, was singular, and had all the appearance of the distinguishing colours of two contiguous countries on a map. Never do I remember to have had a more difficult scramble; in many places it was necessary only to regard the actual rocks over which I was clambering: the precipices on each side were too fearful to be contemplated for a moment. After all this toil I was again disappointed in obtaining a glimpse of the country beyond: the ridge

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upon which I was standing suddenly terminated at my feet, in a perpendicular chasm, which, until I reached the brink, had appeared to be connected with an opposite pinnacle, adjoining the crest of the Giant's Cup. To return by the way I had come I considered as impossible; and it was this conviction which in part had induced me to proceed thus far: there appeared, however, to be no alternative. The descent was commenced by letting myself down one or two of the most difficult places; but the worst was yet to come. Just at this critical point, one of the men most providentially discovered a less perilous route, by which we were enabled to reach the valley in safety. Bare and sterile rocks occupy the highest elevations of these mountains; but the middle and lower regions are scantily clothed in detached patches with trees, chiefly the *protea grandiflora*, which grows from five to twelve or fourteen feet in height. Many of the heaths are very beautiful; but did not strike me as differing from those which I have met with in the Cape Colony. The most common bear a white daisy-like flower. Bamboo from ten to twelve feet high are found near the banks of the river. The most remarkable is a tree which is evidently a connecting link between the palms and the ferns: the nearest approach that I have seen is the Zamia or Kafir-bread tree; but this is evidently a variety, the leaves of each branch being precisely those of the fern, while those of the Kafir-bread tree partake of the palm. The trunks of those in question, which are only found on the lower slopes and valleys, are similar to the palmyra—but seldom exceed six or seven

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Drawn by T.M. Regnas

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feet in height; and, when blackened by the burning of the grass may easily be mistaken for a man at a distance. Though disappointed in my chief object, I was not a little gratified by the peculiar grandeur of the mountain scenery, which exhibited in great variety many of the sublimest characteristics of Alpine regions,—the rocks, in many situations, being rent and scattered about in shapeless fragments and in others standing erect, like the ruins of ancient castles. Their general composition, as far as I could ascertain, was compact and soft limestone; the former abounding with minute particles of quartz. While we were on the summit a column of smoke was observed to rise from a distant point of the same range, towards the S. W., probably some grass still ignited, as it is now evident that these extensive burnings must have swept over the whole country from the inhabited districts near the coast. We did not reach the bivouac until it was dark; and as no provisions could be taken, after nine hours of nearly constant walking and scrambling, I felt quite ready for a mess of our *gipsy fare*. The other party had already returned, but without success.

Tuesday, 13*th*.—As no practicable road has been discovered by either party, and there is every probability of there being as broken a country for some distance on the other side of these mountains as (contrary to every previous account) we have proved to be the case on this, I have decided, after well considering our present position, as well as our future prospects as to provisions, to send back one waggon, with two spans of oxen, to Port Natal;

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and to proceed with the remainder of the oxen, packed with the provisions, &c., on foot. The baggage waggon I purpose leaving here. This, under existing circumstances, appears to be the quickest, and indeed the surest way of reaching the colony. Our present distance, west of the meridian of Port Natal, I consider to be about one hundred geographical miles, the true course made good W. by N. half N.; and that by shaping a S. W. compass course, we shall reach Stockenstrom's river, and enter the colonial boundary by the district of New Hantam, which is the nearest point.

Friday, 16*th*.—The rain, which continued nearly the whole of Wednesday, prevented us from making the necessary preparation for packing the oxen, &c. The cold was quite piercing, with a sharp frost during the night. Yesterday, after much previous practice with stuffed bags and a great deal of trouble, the oxen were at length packed, their noses having been bored for the purpose; and in the afternoon we commenced our new mode of travelling. To an indifferent spectator our appearance at this time would have been somewhat ludicrous: but few out of the whole number of oxen were decidedly quiet under their burdens, while by far the greater part were rebellious; and in consequence spanned in two and two, with the tractow between, and led in the usual manner, with the hope of keeping them thus under sufficient controul. Between the two front pair the camp kettle was suspended from the yoke; and to the horns and yokes of the rest many of the lighter articles—such as mats, tin mugs, &c.

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were attached. We had not, however, proceeded far when some of the latter floundered in crossing a rivulet, and one regularly packed, from which better things were expected, with a violent effort dislodged his burden; and, in the struggle to disengage himself from it altogether, rent the greater part into shreds with his horns and feet. My driver, Richard King, was still limping from a kick he had received in the course of this morning's training; and at once perceiving, from the difficulties attending this first essay, that we were likely to have much trouble by the way, and that in all probability more than half the provisions would be damaged, I was induced to give up the attempt, and returned, with the intention of taking on both waggons, and endeavouring to cross the mountains at another point; and, should this still be found impracticable, to follow their course, keeping as near them as possible, until we reached the colony in the neighbourhood of the Stormberg. The vicissitudes of climate are here very great: yesterday the heat was almost tropical; to-day the wind from the S. W is high, and we are all suffering from the cold: the natives nearly benumbed.

About nine this morning we broke up our bivouac, and taking our final leave of Agate Vale, with its romantic rocks and precipices, proceeded, as soon as we had turned the mountains which margin this sequestered valley, in a S. W. direction by compass. Before noon we reached a very rocky stream, in the attempt to ford which the baggage-waggon was thrown over. Happily nothing material was broken; and the provisions escaped with but a trifling

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wetting, though most of the other things were thoroughly soaked. As soon as it was entirely lightened, the sides were lashed down to the bed; and, with the united strength of ourselves and the oxen, it was again placed upon its wheels and drawn up the bank. The other waggon crossed by a better ford, soon after discovered at a short distance above; and here of course it became necessary to remain a sufficient time to repair damages, and dry the bedding, &c. This morning, while riding in front of the waggons, I picked up the handle of a native hoe, which appeared to have been long exposed to the weather: although in itself a trifling circumstance, it could not be viewed without interest in this solitary wilderness; and I regard it either as an indication of our approach to the habitable abodes of man, or as a memento of a race now extinct, or driven by the invader far from the land of their nativity.

Afternoon.—We had not proceeded more than four miles when we were obliged to cross another river, which I consider to be still the Umzimcoolu; that which we forded this morning being a smaller stream, and appearing to fall into it at no great distance below. To this I have given the name of Cyrus Ford *. Spanned out soon after sunset. Distance travelled about fifteen miles—general course, S.W. Road good over open downs, without trees.

Saturday, 17th.—I do not recollect ever to have suffered so much from cold as during the past night. Some water

* From my interpreter, George Cyrus.

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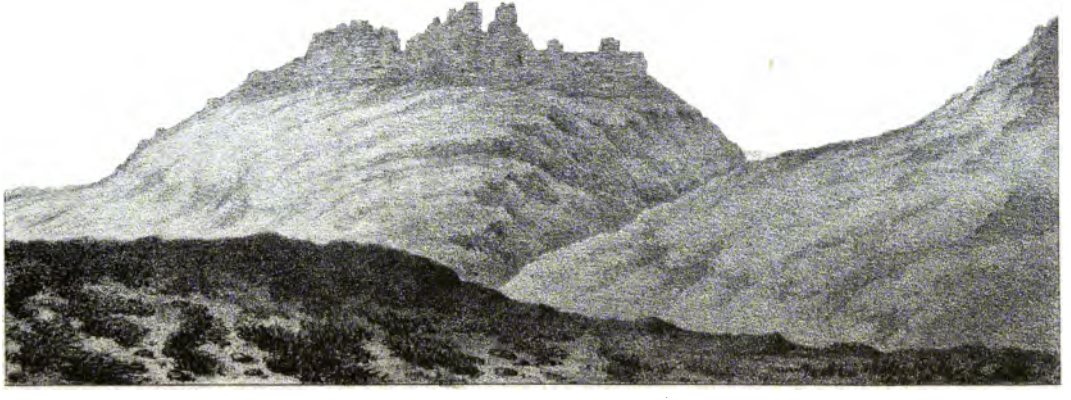
Caverngleu Mountain

Outline of Mountains about Caverngleu Oct.r 22.nd



Grant's Castle W.t N. by compass from a hill near the Bivouac, Oct.r 10.th

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which remained in the bucket was frozen a quarter of an inch thick. A South African waggon is but a poor defence against wind, every part being moveable and well adapted for admitting currents of fresh air in all directions; and this being my only dwelling for the time being, no fire that could have been kindled would have availed. As the last stick was consumed in cooking our supper last night, we moved off this morning fasting. The weather was again warm, and the sun powerful; but, after travelling about ten miles, we found ourselves not more than two or three from our last night's bivouac—a succession of steep and rocky precipices frequently impeding our progress, and being the usual termination of the most even and promising-looking downs. In the course of these disappointing circuits, I was, at one time, quite startled at the appearance of a rugged mountain which I have named the Giant's Castle, as seen over an intervening hill. Its resemblance to Edinburgh Castle, from one or two points, was so striking that, for the moment, I could almost fancy myself transported to Prince's Street—an illusion which, as it passed my mind, made me more than ever sigh for the termination of the tractless wilderness, and the cheering sight of the abodes of man. Crossed with some difficulty a small rivulet, and spanned out on the opposite side.

Afternoon.—Crossed a stream which appeared to unite itself with the river I have taken to be the Umzimcoolu, further down. On gaining the opposite bank, our curiosity was greatly excited by the appearances of human foot-

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prints in the sand. From these marks, it was evident that two persons, accompanied by a dog, had very recently forded the stream in a contrary direction to that we were taking. The general conclusion was, that they were bushmen, who had either traversed the mountains in quest of game, or were the inhabitants of some neighbouring district on this side of the Quathlamba range. In the course of this day's journey we fell in with several hartebeests and elands, as also a herd of gneu, eleven in number. The latter are known in the colony by the name of wilderbeest (wild beast); a most indefinite appellation, which has been given to them by the Dutch. About sunset spanned out under some hills in the neighbourhood of both wood and water. As several lateral ridges are here observed to branch off to the S. E., like buttresses from the main range, the prospect of finding a practicable pass through the mountains in this direction is more cheering. Travelled twenty-one miles—general course, S. W.

Sunday, 18*th*.

"Can God furnish a table in the wilderness?"—(Psalm lxxviii. 19. See also Isaiah xlv. 17, 18.)

How sweet when kindred hearts unite,
In God's own house of prayer and praise!
What holy joy—what calm delight—
To each that hallowed hour conveys!

How sure the promise—precious word!—
"Where two or three for prayer shall meet,
There are my choicest gifts conferred,
And there my presence shall be sweet!"

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But are there, then, no streams that flow
For weary pilgrims by the way?
Is there no ear to heed their woe—
No voice to answer when they pray?

Ah, yes! omnipotent to save,
The Lord our Refuge still is near,
Alike to solace on the wave,
Or in the wilderness to cheer!

How oft a table there he spreads,
With angels' food our strength renews;
Around our drooping spirits sheds
Refreshing showers of heavenly dews.

Though oft we seem, like Ishmael, left
Alone to languish and to die;
Of every outward means bereft,
E'en there the living streams are nigh.

And Jesus oft himself becomes
Our sanctuary and priest;
Not only scatters children's crumbs,
But furnishes, and 'tends the feast!

Grace makes the howling desert bright—
An Eden bloom where all was drear;
It soothes in sorrow's darkest night,
And chases every anxious fear.

For ever then that grace impart,
No more thy presence, Lord, deny;
Oh never from my soul depart—
I cannot want if Thou art nigh!

Morning—English service in the tent;—*Afternoon*—Kafir ditto in the open air.

Monday, 19*th*.—The level of the country has gradually

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ascended since yesterday afternoon, and we were to-day in great expectation that we had at length gained the wished-for pass. Appearances were certainly favourable—we were enabled, with the waggons, to ascend almost to the height of some of the rocky eminences, which I was inclined to consider as a part of the main range, and, finding a deep valley before us, I left the party to span out, and climbing over a long and craggy ridge to the right, reached some table land. The result of this two hours' scramble was still disappointment. It proved to be only a collateral ridge, between which and the real Quathlamba a series of steep and rocky chasms precluded the possibility of approach.

On these heights several plants of indigo were growing, similar to those so abundant in the neighbourhood of Port Natal, where two or three species are found.

Afternoon.—There being no choice, we crossed the neck, and by a very steep descent entered a narrow valley between high mountains, from which, after crossing the stream that wound through it, we had some difficulty in extricating ourselves, the entrance being so narrow, and the night closing in upon us before we had emerged from the defile. Travelled twenty miles—general course S. W.

Tuesday, 20th.—Completed the descent which we had been unable to do last night, having been obliged to span out on sloping ground; and, on reaching the flat below, twice crossed the stream which was winding through it, and soon after a branch of the same. Near this spot some burnt sticks were observed, so methodically arranged

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near the skull of an eland, that there seemed little doubt that a fire had here been kindled by some wandering bushman or other native, in order to dress the meat of the animal that had been killed. As the ridges continued to run off to the south-east, to avoid a considerable circuit we crossed the only practicable one; but it was a severe labour for the poor oxen, requiring both spans to each waggon on ascending, and no less than three wheels to be locked as we descended on the other side, where it was necessary to apply reims to the sides, in order to keep them from falling over. On gaining the first even ground we spanned out. From our present position, and the tendency of all the streams we are now crossing, I consider that they fall into the Umzimvoobo.—Rocks still sandstone, with fine particles of quartz.

Wednesday, 21*st*.—We were prevented by a storm of heavy rain, attended with thunder, from completing the descent yesterday afternoon, which with the usual preparation of locking three wheels, and holding on ropes, was this morning effected, the last slope being just as difficult and precipitous as the first. Having crossed the stream which divided the base of the mountain from another, up which it was necessary to toil, we gained a more level country, traversing downs, until we again reached the same stream further to the westward, where we spanned out. One solitary hartebeest, with a few bucks (ore buck), alone were seen.

Afternoon.—The route again becoming very intricate, and requiring much inspection, we were unable to proceed

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far, as the sun had nearly set when we gained the neighbouring height, when we halted for the night. Distance travelled, twelve miles—general course, W.

Friday, 23rd.—Finding yesterday morning that a continued barrier of steep rocks prevented all progress to the south-west, we again descended, and following the windings of a steep acclivity, skirted on our right by the river, forcing its passage by a series of cataracts over the huge fragments of rock that encumbered its bed, we proceeded up the ravine, anxiously looking for an outlet. Hemmed in on two sides by steep and rugged mountains, we were still enabled for three miles to continue our course to the westward; but here a stop was at once put to all further advance, the mountains uniting near this point, and presenting nothing but a confused mass of crags and precipices, towering to a considerable height. To span out was obvious—nothing further was practicable for waggons: parties, however, were soon detached in different directions; but after a toilsome and difficult scramble to the summit of the neighbouring heights, which proved to be our unyielding friends, the noted Quathlamba, we all returned with the same unfavourable report that it was utterly impossible to proceed. Level spots indeed there were—and could the waggons by any means have been conveyed to the top, it is probable that for five or six miles they might travel without difficulty; but, then the descent!—and the complete labyrinth of rocky precipices which seemed to intersect the country in every direction, made it evident that the same labour

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must be repeated again and again, before we could hope to surmount the difficulties with which we were beset. While on this fruitless search, numerous traces of horses and cattle were observed; and Jacob reported that he had traced a well-beaten path to the brink of a cave, which appeared to be inhabited. No time was lost in exploring this unexpected haunt; and following the winding foot-path for about half a mile further up the valley, we suddenly reached the mouth of a cavern, formed by a huge slab of rock jutting out from the precipice, the interior of which had been ingeniously partitioned off by trunks and branches of trees, so as to form four separate rooms or compartments. Marks of fire were everywhere visible: remnants of mats, bunches of Indian corn, cooking bowls, a head-plume and armlet of hair, with several other articles, but more especially the traces of the horses, sufficiently proved who had been the late occupants of this singular place of refuge. It could have been no other than a party of Amakōsa, who had retreated into this mountain fastness; and a more well-chosen place for defence it is scarcely possible to conceive.

The cave itself could contain at least one hundred persons; and from the irregularity of the approach, and the numerous masses of rock lying detached about its mouth, its very existence might long have been concealed, while in the immediate neighbourhood there is good and ample pasturage for a numerous herd of cattle. From various appearances, I am of opinion that they could not have quitted the spot more than six or seven weeks pre-

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viously; had it been otherwise, we should have been completely at their mercy—and Kafir mercy is unfortunately but too well known. With respect to their movements, but two conjectures could be formed; they had either abandoned their rock refuge on the notification of peace with the colony, or with the intention of concentrating their scattered forces in a place more favourable for general combination. The former I consider as the most probable; but while a doubt remains on the subject, it is sufficient to deter me from proceeding any further in a south-westerly direction, as from reports received when last at Bunting, and more especially from the avowal of Kheeli's spies, the tribe of the late Hinza were meditating a retreat to the northward, and would probably, ere this, have occupied the whole country from the head of the Kei to the mountains, directly across our track. The time had now arrived to decide whether or not it would be advisable, under all circumstances, to prosecute the present intention of reaching the colony by crossing the Quathlamba range. This, it was evident, could only be effected by abandoning the waggons and packing the oxen; but as they had already proved so refractory on comparatively plain ground, it was exceedingly doubtful, if, with all our exertions, we could urge them over the mountains without losing the greater part of our supplies. I never longed so much for a Spanish "borico;" but even then, deceived as we had been by every previous account of this country (having encountered nothing but steep mountains where open plains were

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reported, and actually laid down in the maps), there was little probability of meeting with any very even country throughout the whole intervening route to Stockenstrom's river. The only prudent course seemed to be to endeavour to make the coast by the nearest route (a south-east course); and when thus assured of our actual position, to make the best of our way once more to Bunting, in the hope of the Kafir war having in the meantime terminated, and the usual road to the colony being again open. Having finally come to this determination, we took our leave of the rocks and precipices of Quathlamba, and, retracing our steps, yesterday afternoon traversed open downs until some time past sunset, when we spanned out. Several paths worn by the Kafirs were observed by the way. To the ravine, in which the cave was discovered, I have given the name of "Cavernglen." Distance travelled fourteen miles—general course, E. E. by E. half E.

This morning crossed a stream, apparently a branch of a larger, issuing from the mountains more to the westward, and which, from its general course and size, I consider to be the Umzimvoobo; its source cannot be far from the position we occupied yesterday morning. Continued our progress over open downs without trees; herds of gneu in all directions, in one of them I counted thirty-seven; two shots were fired, but without effect. When seen at full gallop, with their heads down, their long white tails floating in the wind, and the necks and foreheads thickly covered with long shaggy hair, they have a

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most ferocious appearance. On gaining the heights we had a fine view of the Quathlamba range, which, as far as they were visible, appeared to run in one continuous line due east and west by compass. The highest points (Saddle-back and the Giant's Cup) I should not suppose were more than 4000 feet from the level of the valley, probably not so much. A remarkable detached peak has been in view, bearing by compass E. by S. On our right is an extensive undulating plain bounded by mountains, through which the river I take to be the Umzimvoobo is observed to make many windings. One of my people (Georgo), who had accompanied the last expedition of the Zoolus against Tpäi, recognised it as the spot where the guides lost their way, and in consequence the army was obliged to return.

Afternoon.—Several gneu in sight. On riding towards them they often stand and snort for some time, and then suddenly plunge, kick up, and lash their tails, and in an instant are off at full gallop, making the dust fly as they sweep over the hills. Compared to our late difficulties all seemed now smooth and plain, indeed, in the direction we are now travelling, open undulating downs generally lay in our way; the slopes, however, are often very steep and rocky. Soon after sunset reached a valley, where we stopped for the night; we had taken the precaution of carrying wood in the waggon, or we should have been unable to have procured any this evening. Travelled twenty-one miles—general course, S. E. half S.

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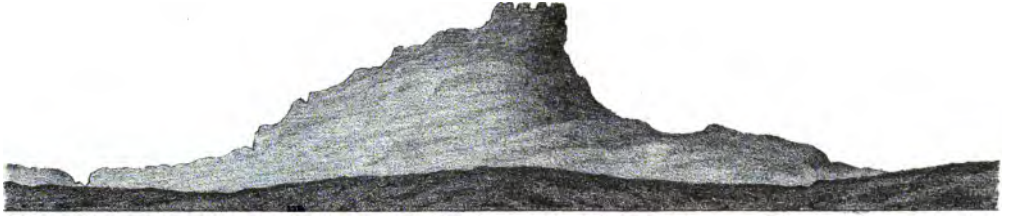
Caverns Glen Mountain N.W. by N. by compass.

Mountains about Caverns Glen. Oct.r 23.rd



Giant's Castle N.E. the Giant's Cup, at the same time, bearing E. b. N.½ N. by compass.

Giant's Cap N.W. b. N. Saddleback N. b. W.

Appearance of part of the Quathlamba Range, as seen from the heights just beyond Wynyaard's Land.

Published by W. Crosby, Chancery Lane.

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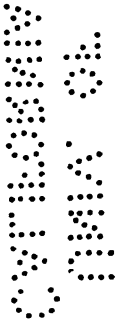

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ON LEAVING THE QUATHLAMBA MOUNTAINS.

Although we toiled in vain to clamber
Across the steeps of proud Quathlamba,
Still that rugged vale we trod,
Where treacherous Amakōsa sought
A refuge from the sword, they brought
Just recompense for deeds of blood.

Deep in the mazes of that dark defile,
Hid by a huge gigantic pile
Of rocky fragments strewed around,
A yawning cavern stood revealed,
Where long the foe had been concealed,
And many a trophy there we found.

The cave was black with smoke and flame,
Each grassy couch remained the same
As though they'd just been sleeping there
And bowls, and plumes, and corn we found,
As they had left them strewed around,
Beside their rocky lair.

Oh! could those crags the tale unfold,
Of all that passed within that hold;
How oft on Abaloongu's * race
Were threats and bitter curses heaped,
As frantic round their fires they leaped,
Burning t' avenge their foul disgrace.

But all is still—and now again
The beasts of prey resume their den,
By fiercer men thus dispossessed;
Where once was heard the Kafir's shout
A dreadful silence reigns throughout—
A solitude that quite oppressed!

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* The general term for white men among all these tribes.

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Adieu, ye rocky heights—adieu!
Your cloud-capped tops I love to view,
For there my Maker's power I trace;
Firm as your base His word remains,
And as your streams refresh the plains,
Unbounded flows His sovereign grace.

What though no human voice is there,
Of all your wonders to declare,
And waft the breath of praise;
As long as earth's foundations stand,
You'll witness bear of Him who planned,
And who alone your peaks could raise.

Saturday, 24th.—This morning before we started a gneu was killed, the flesh of which was soon after suspended at the back of the waggon. Continued over open downs, skirted by mountains; troops of gneu prancing about in all directions; spanned out at nine.

Afternoon.—Appearance of the country the same; counted seventy-six gneu from the spot where I stood; there must have been many more in the neighbourhood. About midway took a last look at the Quathlamba; they were soon afterwards hid by the mountains we were approaching; at this time the peak over Cavernglen bore N.W. by N. by compass. Having collected sufficient fire-wood by the way, we spanned out about sunset on the bank of a rocky river. Travelled twenty-one miles—general course, S. E.

Sunday, 25th.

"I will never leave thee nor forsake thee."—(Hebrews xiii. 5.)

Oh! for faith to walk aright,
Seeing Him who's always near;
Guided—not by erring sight—
Till the promised day appear.

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How 't would sweeten every care,
How 't would every joy enhance,
Did we know the Lord was near,—
Like Peter feel His loving glance!

Could such languid prayers ascend?
Could our hearts remain so cold?
Could we thus requite our Friend?
Did we but His face behold!

Hear thy gracious Saviour say,
"My people I will never leave,"
I will keep them night and day,
And every want and doubt relieve."

Sweet bequest!—though pilgrims here
In a dreary desert land,
There is One who loves us near
To uphold us with His hand!

May these words our spirits cheer;
In every cloud a bow reveal:
With Christ so nigh, we need not fear,—
His balm can all our sorrows heal!

Lord, I believe!—yet faith bestow,
Pardon my unbelief and sin;
More of Thy love and truth I'd know,—
Dispel the pride that lurks within!

Throughout the way, be Thou my guide,
My earliest and my latest thought:
With Thee for ever I'd abide,
And tell of all Thy love has wrought!

And when I see Thee as thou art,
And nought but charity abides;—
What rapture will that sight impart!—
I'll seek no other bliss besides!

Morning—English service in the tent;—*Afternoon*—Kafir service in the open air.

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Monday, 26th.—Crossed the river, and soon after another rocky stream running into it. A herd of gneu made off on our approach to the plain, where we spanned out.

Afternoon. — Soon after crossing the stream near which we had stopped, ant-hills were again observed; none had been seen in the neighbourhood of the Quathlamba;—one solitary gneu;—we are now leaving the open downs, which they seem to prefer, and are traversing a more broken country. Crossed another stream, and soon after sunset made our bivouac; no wood but what had been collected by the way.

Travelled twenty-two miles—general course, south.

Tuesday, 27th.—Crossed two steep mountains, but without difficulty, as they were round topped and covered with grass. Spanned out on a valley about noon.

Afternoon.—A continuation of hills, some very steep; the appearance of the country evidently changed;—large timber in the ravines, and many plants and flowers which grow only in the vicinity of the coast. This morning we were reduced to the necessity of cutting up a broken yoke in order to cook the breakfast, but such expedients are not now likely to be repeated. Water we have always found abundant. The gneu have now entirely deserted us, this country being ill adapted for their wild racing. Excepting that they greatly enlivened the solitude, we have no reason to regret their absence, as nearly all were yesterday made ill by partaking of the flesh. The flavour is so similar to that of beef, that I should

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scarcely have known the difference; but as all suffered in the same manner, and it was not considered by the rest of the party as tougher than the meat they had been accustomed to, I have no hesitation in ascribing the cause to this new diet. A thick mist coming on, we spanned out rather earlier than usual. About an hour and a half before we bivouaced for the night we crossed a waggon track.

Wednesday, 28th.—Thunder and light rain during part of the night: in the morning it cleared up sufficiently to proceed. Having been so long unaccustomed to a wooded country, the note of the birds, though often not very melodious, was cheering, and met the ear like the voice of an old acquaintance. Hilly country. Spanned out about one. Close to this spot was one of the *tree-ferns* so common in the neighbourhood of Agate Vale. It was growing in a pit, and is the only one I have since seen.

Afternoon.—Travelled until a thunder-storm, which had been long gathering among the mountains to the northward, overtook us, but were unable to find any place of shelter until after sunset, when we gained a valley by a very deep descent. Travelled twenty miles—general course, S. by E. ½ E.

Thursday, 29th.—Prevented by the rain from leaving our last night's bivouac until the afternoon; but we had not proceeded many hundred yards when the baggage-waggon was thrown over by a rock on ascending the hill, which was very slippery and uneven. As everything was

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obliged to be taken out before it could be again placed on its wheels, a considerable delay was occasioned. When again *en route*, we passed several old foot-paths, in one of which the foot-prints of a native were observed. On an opposite ridge, the site of a former village was distinctly traced with the different footpaths diverging from it;—country waved;—broken into open round-topped hills, which obliged us to make many circuits to avoid the hollows between. At sunset spanned out, and sent ten span of oxen to drag in an eland that had been shot at some distance from our track. Travelled ten miles—general course, S. by E. $\frac{1}{2}$ E.

Friday, 30th.—Unable to set out early on account of the rain. Passed the site of several villages, supposed to have been those whence Charka drove the Amapondas. Descended a very steep hill, when my waggon was all but overturned, and halted on the opposite bank of a stream running through the narrow valley. The thorny mimosa is now again common; it has not been observed further inland during this journey.

Afternoon.—Made but little progress; toiled up steep hills but to descend by as difficult slopes; and again crossed the same stream, which we take to be the Umsecāba. Slate rocks are now observed in the beds of all the streams. Georgo (the leader of my waggon) has fallen in with a prize, having discovered the bones of an elephant lying among some trees near the route. The two teeth, which are perfect, I have allowed him to take for his benefit in the waggon, and feel glad at his good

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fortune, as he has proved himself very active and attentive. Went on till sunset. Travelled twelve miles—general course, S. ¼ E.

Saturday, 31st.—Passed a difficult but romantic defile, in the course of which we were obliged three times to cross the same river which we forded yesterday. I should greatly have enjoyed the scenery, but for the trouble and anxiety of finding a road for the waggons that followed. On leaving the river both spans were required to tow each of them up the opposite hill; notwithstanding which labour, we were unable, from the broken nature of the country, to pursue our proper course, but obliged to wind considerably to the northward, and when we spanned out had not made a better course than N. E. Travelled about twelve miles.

We were now again in a situation of some difficulty,—by the best calculation that I can make, not more than about thirty miles from the coast; but unable to reach it with waggons, without making a very circuitous route. Having been disappointed in obtaining the latitude, notwithstanding I have two sextants with me; one being only cut for 131° 30′; the other, a pocket one, for 125° 0′, while (with an artificial horizon) an angle of at least 136° is now necessary. Having no watch to regulate distance, and having for the past month been merely guided by a small pocket compass, my computed reckoning, under such circumstances, is not likely to be very correct. By proceeding with the waggons we might be thrown farther

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from the coast, and the unfortunate reckoning become still more puzzled. I therefore decided on leaving them both at this place, and with the tent and a few days' provisions upon pack oxen pushing on with a small party directly for the coast, in order to ascertain our actual position. Should this prove, as I hope, to be in the neighbourhood of the Umsecāba, I propose sending back two of the people with the necessary instructions to the party remaining with the waggons, directing them to follow, and making the best of my way to Bunting.

Sunday, Nov. 1st.

"Faint, yet pursuing."—(Judges viii. 4.)

How aptly does this word describe
The wrestling soul by conflict tried,
Yet stayed upon his God!
'Tis thus with e'en the boldest saint,
Left to himself he can but faint,
And sinks beneath the rod!

But He who wept at Lazarus' grave
Vouchsafes his ready arm to save,
And mitigate the cup;
Touched with our weakness and our woe,
A balm for all He can bestow,
And hold our footsteps up!

Though oft rebuked and chasten'd here,
We kiss the rod with filial fear,
And own it was in mercy sent!
And though cast down and oft perplexed,
We reap the blessing that 's annexed,
And deeper of our sins repent!

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Thus sifted, purified, and tried,
From all his selfishness and pride,
The Christian's weaned from all below;
And walks more closely with his God,
Avoids the snares on which he trod,—
More of his heart is brought to know!

The fainting soul fresh courage takes,
His most besetting sin forsakes,
And grasps a firmer hold
On that sure Rock in Zion laid,
Where all our hopes for heaven are stayed,—
By past experience made more bold!

Though oft nor sun nor stars appear,
And all around seems dark and drear,
And no small tempest on us lay,
'Tis thine, O Lord! the storm to calm,
And keep our trembling souls from harm,
And safely to the shore convey.

'Twas in the cloud they so much feared,
Thy brightest beams on earth appeared
And gladdened every eye;
And soon with Peter we shall say,
'Tis good that here awhile we stay,
Since Thou thyself art nigh!

Lord! sanctify my every grief,
In Thee alone I 'd seek relief,
Upon thy promise stayed!
And when this term of trial's o'er,
And sin and sorrow reach no more,
In all Thy love will be displayed!

Morning—English service in the tent;—*Afternoon*—Kafir service in the open air.

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Monday, 2nd.—This morning left the waggons at about ten o'clock for the coast, with three pack oxen and a party of eight, including myself. Descended into the valley, which, from its intricacy, obliged us twice to cross the river which wound through it. The oxen behaved better than I had expected, and, after gaining the opposite heights, we passed the sites of several deserted villages and garden grounds. Both yesterday and to-day we have seen several of the Kafir finch, a singular bird, about the size of a sparrow, having two long tail feathers, which it sheds during the winter; the plumage is a glossy black. Although they appear to fly with an effort, their progress through the air is peculiarly graceful, the long tail regulating their speed and imparting a kind of measured dignity to all their movements. In passing through Kafir-land I saw several of these birds. Continued our route in nearly a S. E. direction, notwithstanding the thick mist and rain which had prevailed throughout the day, and having traversed a more open country, chiefly following the ridges, we descended for shelter about sunset into a deep ravine. Here the labyrinth of long grass and bushes through which it was necessary to urge our way, added to the steepness and slipperiness of the ground, occasioned a frequent packing and repacking of the oxen, so that the night came upon us before we had erected the tent or kindled a fire, although thoroughly drenched with the rain which now happily ceased. Travelled twenty-two miles—general course, S. E.

Tuesday, 3rd.—The scramble to extricate ourselves

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from this ravine was a trial of strength to both men and oxen. In the hope of preserving one dry garment I had attempted to ride, but my only saddle girth giving way nothing was left but to wade middle-deep in wet grass, the saddle being only prevented from slipping off by buckling the girth under his neck. This day also proved rainy, so that a dry thread was not to be found among us, and, fearing to remount in this state, I walked during the greater part of the day. In the afternoon it cleared up, and, being on an eminence at the time, a momentary glimpse of the sea was discerned. The joy which this afforded to us all can scarcely be described, and I desire to thank my God for this earnest of success, and for having thus far prospered our way. Conducted by an elephant path we soon after descended through a wood into another valley; and having, not without some difficulty, forded the stream which flowed through it, halted for our mid-day's bivouac on the opposite bank.

The underwood is here abundant, and the nature of the country favourable for game; pheasants and partridges have been seen in great numbers both yesterday and to-day. The romantic dells and ravines, which at short intervals intersect this beautiful district, would under other circumstances have afforded me much gratification, but unfortunately my attention was too often drawn away by the floundering of the oxen and the necessary adjustment of their burdens. While partaking of our hasty meal on the banks of this stream, a whole community of baboons (dog-faced) made their appearance on the opposite

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hill; some slowly moving with an inquisitive look towards us; others deliberately seating themselves upon the rocks, as though debating on the propriety of our unceremonious trespass upon their domain. I counted eight, some of which from their size must at least have been grandsires. On quitting this valley by another rocky clamber, open downs were again before us indented by rugged ravines. Stopped for the night near a small stream which we reached soon after sunset. Travelled twenty miles—general course, S. E.

Wednesday, 4th.—Fair weather. Soon after quitting our bivouac the sea was again distinctly seen at a distance, in a direct line of not more than seven miles; but, although we were apparently so near, the greater part of the day was consumed in finding a road to the beach. No sooner had we made a considerable circuit to avoid an impassable chasm, than our progress was again stopped by a still more precipitous ravine. Some of these were strikingly grand; and so suddenly approached that we were frequently standing on the brink of a precipice seven or eight hundred feet in depth, of the existence of which we had, at a few hundred yards distance, been wholly unconscious. Into one of the most striking of these a thread-like cataract, unbroken in its descent, was precipitated over the rocky rampart; the splash of its clear waters, as they mingled with the stream below, being only recognised by the reverberating echo, a thick screen of luxuriant wood concealing its base. During many of our wanderings this day we were indebted to our former

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pioneers the elephants, their paths invariably conducting us by the shortest route to the first practicable ford across the numerous rivulets which lay in our way. About this time our position with regard to the coast was recognised; it appeared evident that we were on the left bank of the Umsecāba, and at about four o'clock we succeeded in gaining the waggon track near the beach. We had scarcely time to pitch the tent when a thunder storm came on, and, as the tide was too high for crossing, we took up our quarters here for the night. Great cause have I, indeed, for thankfulness at this merciful termination of so long and so anxious a journey. The hand of my God has indeed been upon us for good. The relief to my mind I can scarcely express—not that I ever for a moment doubted His watchful care and guidance, but I felt the responsibility of attempting to conduct so many persons with means apparently so inadequate. The tribes of baboons which issued from their haunts to salute us during this day's journey were quite extraordinary. At one time I counted twenty old and young collected together, probably, like ourselves, enjoying the sunshine after the late rains. Some of the elders were of large size, and one, who was strutting about erect, was full five feet in height. On one of these occasions an interesting domestic scene took place. On reaching the brow of a hill, some of the party had suddenly disturbed a large group of these creatures. Their impulse and actions were quite human; on the first alarm the mothers hastily ran back, snatched up their young, and, bearing them in their paws, scampered

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off with all their speed. Although the generality of the flowers in this country are scentless, there is no district which I have passed throughout this journey which has not produced many of great beauty. In the early part several varieties of Hæmanthus were very common, richly carpeting the ground with their bright pink and crimson colours; the Gladiolus, with its white, blue, or amber bells, is also very general; and even among the most rocky parts the elegant Ixia pendula, bearing a profusion of lilac blossom, makes a splendid appearance. The Leontice is quite a weed in many parts, but contrasts well with the foliage of the underwood, among which it grows to a great height. Plants of Lachenalia, bearing a cluster of red pendent bells, are also very common; but there is one of great beauty, which, until I can learn the botanical name, I must call the Feather plant. The flower is represented in Fig. 4, Plate 4. The stamens are each distinctly feathered with a glossy violet down, and beautifully relieved by the bright yellow of the anthers. Its general height is about twelve or fourteen inches. During the last two days the Hæmanthus have quite enamelled the ground, and many of the plants above mentioned have also been seen. Surely Solomon in all his glory was not arrayed like one of these! Well indeed may we exclaim with the pious Psalmist—"O Lord! how manifold are thy works, in wisdom hast thou made them all."

Travelled twenty miles—general course, S. S. E.

Thursday, 5th.—Sent two men back with directions

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for the waggons, and, crossing the river at the mouth, continued our route towards the Amaponda country. Near this spot the Grosvenor East Indiaman was lost in 1782. Two of the guns, and several pigs of ballast, are visible at low water. Proceeding a little further, we passed a stranded whale, lying high up among the rocks, part of the blubber only (about the head and shoulders) having been taken off—their whitened bones are frequently seen strewed along the beach. The late heavy rains had so filled the rivers, that, although it was about the spring tides, we found the Umsecāba but barely fordable at low water, and were obliged to go considerably round in order to cross the next, though a much smaller stream. Both this and the second river to the southward of the Umsecāba are free from rocks at their entrance, and appear to be accessible for boats: in one of them, I am informed, a boat has landed for the purpose of procuring wood and water.

In the evening we reached Umnooka's, and truly rejoiced was I again to behold the habitations of men, and the human face divine, although disfigured by red clay and ornaments of fat. My former hut was now again prepared, and I crept into it with as much satisfaction as though it had been a well-furnished lodging, more especially as I was again thoroughly wet through, and the rain was still descending. After the lapse of ten weeks since I was in this neighbourhood, I had fain expected to have heard that the Kafir war was at an end; but by

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the representations here given, it appears to be still undecided, so that my sanguine expectations of speedily reaching the colony are again dissipated. Umnooka on this occasion retrieved his character, and treated us very handsomely. Travelled twenty-four miles.

Friday, 6th.—On the cessation of the rain, about ten, we set forward. Judging, from the slipperiness of the ground, the steep hills, and intricate woods through which it would be necessary to pass, that but little progress would now be made by the pack oxen, I procured two guides from the first Amaponda village we came to, and leaving the party to follow as they could, pushed on with them to Mr. Fynn's place, which I reached soon after sunset. Unfortunately, these guides, as likewise the other brought from Umnooka's to conduct the party behind, knew only the lower road, which is more thickly wooded and hilly than that which I had formerly travelled; and even this it became necessary to leave for some distance, in order to avoid a river which at this time was unfordable. The greater part was a perfect scramble—so close and tangled were the trees that, in forcing a passage, both my saddle pockets were scraped off, and my poor horse, led by one of the guides, was so frequently on his haunches in a sliding attitude, that I thought it almost impossible that he could escape without a broken limb. On passing some ground sown with sweet potatoes, my two companions eagerly raked them up with sticks, rubbed off the mould, and then commenced eating them raw—their obliging

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offer to join them in this impromptu meal was, however, declined, in anticipation of something more digestable at the end of my journey.

Saturday, 7th.—Set out early with two fresh guides. Found the Umzimvoobo considerably higher than when I last crossed—it has, I understand, already been impassable for eight or nine days.

ON VIEWING THE UMZIMVOOBO FROM THE HEIGHTS.

What radiant band of peaceful light
Is that which beams so bright beneath?
'Tis Umzimvoobo in his might,
Spreading around his silver wreath.

In mountains cradled—placid still
His faithful breast their image holds;
He seems to stray against his will,
Entangled in their rocky folds!

'Tis thus the living streams of grace,
Though straitened in their passage, glide;
Opposed—obstructed—still they trace
Their heavenward course, whate'er betide.

But soon will dawn a brighter day—
And faith discerns the promise nigh—
When every mountain shall decay,
And valleys shall be raised on high!

And peace shall flow a mighty stream,
Till all the earth with joy resound;
And rays of righteousness shall beam,
Where darkness to be felt was found.

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Soon may that glorious day appear!
Hasten thy chariot wheels, O Lord!
Thy people's prayer in mercy hear—
Send forth thy light and truth abroad!

As waters fill the ocean now,
Then peaceful floods of joy shall flow;
And every knee to Thee shall bow,
And every heart with rapture glow!

On reaching the Gūmkūlo, found Fakū in grand consultation in the midst of a large assembly, seated on the ground. He met me on my approach, and taking my hand as I alighted, again seated himself, and motioned me to do the same, apparently highly amused at my unexpected return. After a few minutes of signs and broken Kafir intermixed, our conference ended, and I made the best of my way to Bunting, where I arrived at about three o'clock, to my great satisfaction and the no small surprise of Mr. and Mrs. Tainton. Thus has mercifully ended this most anxious journey. All our grain was expended, and no other supply remained, excepting a few of the calves, which were kept in reserve for a time of need.

Sunday, 15*th*.

"Hope that maketh not ashamed."—(Romans v. 5.)

There is a hope that never fails—
A sure and certain stay;
Not all the grief that life assails
Can dim that heavenly ray.

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E'en in the darkest night 'tis seen,
And brightest then appears;
The very clouds that intervene
Reflect the light that cheers.

It is that hope which faith imparts,
By Jesus' blood made sure;
That glows within our aching hearts,
And makes us feel secure—

A hope, through Christ, of pardon sealed,
Of strength sufficient for our day,
That grace shall make each trial yield
Experience in the heavenly way.

This is the hope the Christian knows,
While journeying through this vale of tears;
His solace 'mid the deepest woes,—
The antidote for all his fears

How sweet the inward calm that reigns,
When we can cast on God each care!
No trial harms—for faith explains,
And marks the hand of mercy there!

Full well he knows not aught shall fail
Of every promise that he pleads;
The tempest may awhile prevail,
But rest and peace the storm succeeds.

Thanksgiving, then, his sweet employ—
With grateful praise his heart o'erflows;
The hope that grief could not destroy,
With purer, brighter ardour glows.

What then that meed of heavenly love,
Which through eternity shall swell;
The joy of ransomed souls above,
Who in their Father's presence dwell!

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Oh think, my soul, on that bright day,
And, though oft fainting, follow still,
The promise will not long delay—
Jesus will every word fulfil.

So shall each Bochim by the way,
To grace an Ebenezer raise,
And God alone will be thy stay—
His truth and faithfulness thy praise;
And when from earthly trials freed,
Thou wilt be blessed with Christ indeed!

Conducted the native services morning and afternoon.

Monday, 16*th*.—The large assembly in which I found Fakū and his principal chiefs on the 7th, had, I understand, been convened in order that they might undergo the ceremonies previous to going out to war; and on this occasion, among other equally absurd rites, each individual received several gashes across the leg. It appears that Tangwāni (Fakū's brother), in conjunction with some minor chiefs, have, contrary to Fakū's wish, been making clandestine attacks upon the Amatembu; in the last, which has recently occurred, they were not only unsuccessful, but lost several men; and their opponents are now following up their success by sending out small nightly parties to steal cattle in this neighbourhood. Not many nights ago the drag-chain was stolen from a waggon standing close to the Mission Buildings, and the horses taken from the cattle-fold, close to the native huts, by a party of these freebooters. So much enraged was Fakū on hearing the account, that he declared that the natives residing on the place should be responsible for the safety of the station;

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and that if anything should happen either to Mr. Tainton or his family, they should answer with their lives. Since the marriage of his daughter to Tpāi, a more friendly feeling seems to exist between the Amapondas and Amahōash, who are now said to have arranged a simultaneous attack upon all the tribes on the sea coast, between the Umtāgychi and the Bashee rivers, professedly to chastise this daring insult upon his "*children.*" This morning I had ridden to the Gūmkolū; and on my return was most agreeably surprised at the arrival, a few minutes previously, of Mr. Palmer's servant, announcing the near approach of himself and Mr. Davis (Wesleyan missionaries) direct from the colony. Attended by five other mounted natives, they soon after made their appearance; and their cordial welcome, circumstanced as we were, may well be imagined. All assembled to congratulate them, not only on their safe arrival, but on being the voluntary bearers of the first intelligence of our release from a state little differing from captivity. Notwithstanding all the reports of the natives to the contrary, it appears that a treaty has been entered into with Kheeli; and since the 10th of May last all actual hostilities have ceased. The country, however, was in too unsettled a state, and the feelings of the intermediate tribes too much excited to have rendered it prudent for any, excepting an armed force, to have traversed the country previously. They had been sixteen days on the road—purposed a speedy return; and I felt happy in the opportunity thus offered me of accompanying them back to Graham's Town. In the midst of

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this pleasing intelligence heavy tidings have reached me, for which, however, I was not altogether unprepared. My valued friend, Mr. Berkin, is no more!—the vessel which conveyed him from Port Natal, in March last, having never been heard of since. I have thus lost a most esteemed friend and companion; but I doubt not he has gained an immortal inheritance undefiled, and that fadeth not away. So unexpected a termination of his mortal career calls loudly upon me also to "prepare to meet my God!" What, though no earthly memorial shall record the day or the place in which he exchanged his tabernacle of clay for a house not made with hands, eternal in the heavens—his mental acquirements, his amiable character, and, above all, his genuine piety, will embalm his memory, and render it dear to all who were privileged with his acquaintance; and his name is already enrolled among those of whom, in the language of inspiration, it has been said, "These all died in faith." "The righteous man perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into rest."—Isaiah, lvii. 1, 2.

Tuesday, 17*th*.—The locusts have been and still are very numerous in this part of the country: they had not advanced beyond the Umtāta when I was last here, but have now extended their ravages to the Umzimvoobo. The Amapondas make no scruple in eating them, although they will refuse fish, deeming it unclean: the usual method is to grill a number of them together on the fire.

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The black-beetle of this country has a particular instinct, well known I conclude to naturalists, by which it will roll a ball ten or twelve times its own size, conveying it to a considerable distance, and that on the most scientific principles; one of them bearing with its head and fore-legs upon the ground, pushes it forward by its hind-legs, while the other crawls upon the ball in an opposite direction; thereby imparting by the weight of its body an additional impetus to the advancing hemisphere, beyond which it never ascends. These balls are generally composed of manure; and it is supposed that in them their eggs are enveloped; but this fact I have not ascertained. A Newton himself could not have displayed a more practical acquaintance with the power of gravity; but surely He, from whom Newton and all the wise-hearted of the earth have obtained their knowledge, has implanted this remarkable instinct.

This afternoon the waggons arrived; they had been obliged to make a considerable circuit to the eastward, reaching the coast at the mouth of the Umtavoomi. The oxen have frequently been obliged to swim in fording the rivers, and my baggage of course has been as often submerged. As the missionaries now here are the only individuals who have as yet attempted to pass through Kheeli's country since the cessation of hostilities, and there is little doubt that had they not been recognised as such they would have been stopped, I give up all idea of forwarding the waggons, at least for the present, and make

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preparations for starting with them on horseback to-morrow morning.

Thursday, 19*th*.—This morning Fakū, with a few attendants only, visited the station. His first request was, that I would give him some cattle, having doubtless heard of the arrival of my waggons with four spans, an unusual number. An ox, as is customary, was presented to him by Mr. Tainton, and killed on the spot for himself and party; but still urging his request, notwithstanding I had given him a string of uniform buttons, I desired an ox to be brought, which was presented under a condition of its being immediately killed. This unfortunate beast, while drinking in the Tugăla, before it came into my possession, had been so beset by alligators, that it was a wonder to all, who had observed its perilous situation, that it had ever escaped their fangs. When nearly overpowered, and about to be drawn into the stream, as a last resort, a musket was discharged, when they all instantly quitted their prey, the last alligator biting his tail short off as he followed his companions into the water. The torture which this privation must occasion at this season, when the flies are so numerous and troublesome, had long decided me on having him killed as soon as his services were not absolutely requisite. As soon as Mr. Palmer had finished his conference with Fakū, I took my leave also. He gave me his hand with great cordiality, requesting me to inform the Great Chief that he should certainly make an attack on all the tribes between him and the coast, as far as the Bashee; but that he should

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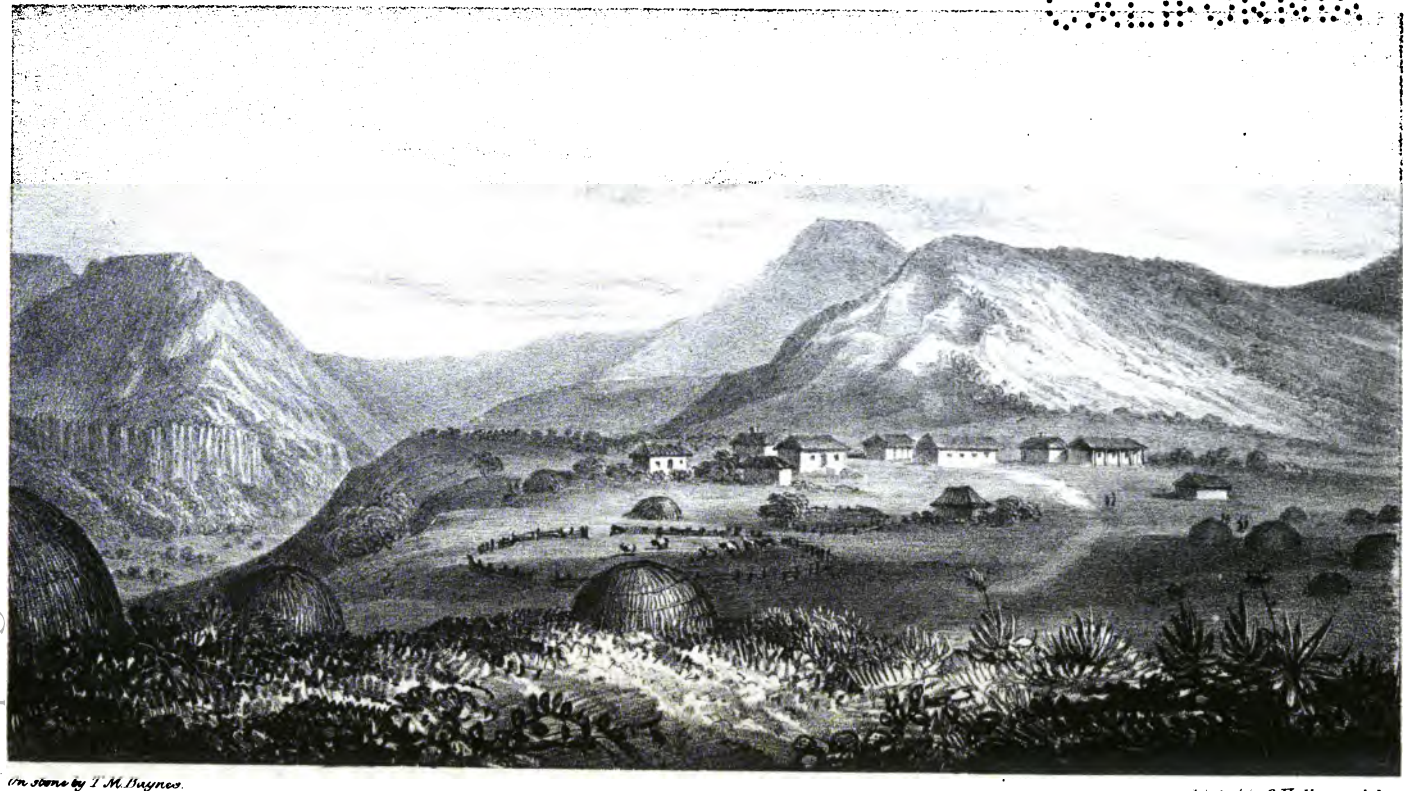

On stone by T. M. Baynes.

Printed by C. Hullmandel.

BUNTING WESLEYAN MISSY STATION.

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not molest Ferdana, as he had originally intended. We were thus detained until half-past twelve, when I once more took my leave of Mr. and Mrs. Tainton, to whose hospitality I have been so often indebted; and for whose continued kindness, though themselves suffering many privations consequent upon the exhaustion of their accustomed supplies, I shall ever feel grateful. On turning to take a last view of the Missionary Station from the neighbouring heights, I could not but feel that I was leaving a spot which had often proved a welcome asylum, and on which I can never reflect but with a sense of gratitude and pleasure. Although fine when we started, the rain soon recommenced; and from the quantity which had already fallen, the paths in many places were complete water-courses, and so slippery that it was with difficulty we could prevent our horses from falling. The night had closed upon us before we reached the Umtāta; and so dark was it on descending the wooded slope to the river, that I more than once, while leading my horse, struck against the haunch of that which was preceding, unconscious that it was immediately before me. The river was said to be impassable; at all events, under present circumstances, it would have been madness to have made the attempt. There are no inhabitants in this part, and as the rain, which had never intermitted, was still falling, we were obliged to content ourselves with the questionable protection of a clump of mimosa bushes, where, without a fire (there being no possibility of kindling one), we made our bivouac for the night.

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Friday, 20th.—Every article of my clothing, with the exception of a camblet cloak, being perfectly saturated with rain, I thought it prudent, instead of lying down in this humid state, to divest myself of all, and rolling myself up in the said cloak, with the saddle for a pillow, I slept soundly until day-light, when, from the continuation of the rain and the profuse dripping from the trees, I found the saddle completely wet, and the water trickling under my head. Having so many inducements to quit our comfortless quarters, which we agreed to name the "Bathing-house," we soon descended to the river, which we found but barely practicable, and, wading across breast high, succeeded in dragging the horses through the rocky channel, in which operation our entire paraphernalia was for some time under water.

Had the missionary buildings at Morley been still in existence, we should soon have restored the contents of our saddle-bags—but all, excepting the chapel, had been burnt during the late disturbances; and we had to content ourselves with the shelter of a native hut at a short distance from the station. The ascent from the river to Morley (about four miles distant) is steep, and commands some of the finest scenery in this country. Perpendicular cliffs of a red colour, rising among trees and underwood, among which are many of the euphorbia class, margin the stream. Several cataracts, now filled by the rain, were gushing from the highest points; these, with the graceful windings of the impetuous river, traced for some distance from the heights, combined to form a most enchanting and romantic prospect, which a short interval from rain at this

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time enabled me in some degree to enjoy. This is the first Amatembu village in this direction, and to the narrow limits of a native hut we were confined as close prisoners, on account of the rain, for the greater part of the day, enduring a temperature approaching to that of an oven, which for the sole benefit of our clothes, both on and off, we were necessitated to bear. Had we not crossed the Umtāta at the moment we did, it is probable that we might have been detained some days, as it is reported to be still rising. Our present distance from Bunting is estimated at forty-two miles.

Saturday, 21*st*.—The weather being fine, we set out at nine, but were considerably delayed in the route, several petty chiefs, who were detained by the rain from visiting Mr. Palmer (their late missionary) at the village, as previously arranged, now way-laying us on the path. Each came accompanied by several attendants—the chiefs, as we approached, placing their shields and assegais before them on the ground, and then seating themselves until we came up, the attendants of each standing the whole time close in the rear, firmly grasping the bundle of assegais on which they were leaning. I was particularly struck with the commanding and intelligent appearance of an individual in one of these groupes, whom I afterwards understood from Mr. Palmer was named Darka (brother of the head of the village where we had slept), and whose character exactly corresponded with his expression of countenance. He had, it appears, been a frequent visitant at the Mission-house, where, it was evident, from

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his remarks and inquiries, that in point of intellect he was far in advance of the generality of his countrymen. So great was his thirst for knowledge, that he had requested Mr. Palmer to take him with him on his next visit to the colony, and had actually accompanied his waggon part of the way, when, on account of the breaking out of the Kafir war, it was thought imprudent for him to advance beyond Clarkebury.

The natives of the different villages near which we passed were civil, occasionally bringing amās at our request, which, though of a very inferior quality, we were glad to obtain. Although most of the baggage was distributed upon led horses, several of them knocked up, so that, unable to reach Clarkebury, as had been intended this evening, we turned aside to a wooded hill, under which were a few huts, at a quarter-past seven, where we proposed remaining until Monday, the Missionary Station being about seven miles distant.

Sunday, 22nd.

"When thou art converted strengthen thy brethren."—(Luke xxii, 32.)

What a sweet constraining power
Binds the hearts of Christians here!
How it soothes each trying hour
To feel that we have friends so dear!

Bound by one law—the law of love,
They help each other by the way;
The strength that they obtain above
Gladly to others they convey.

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All members of one glorious Head,
Each shares the pang his brother feels;
Rejoices when the trial 's sped,
And owns the hand afflicts and heals.

What sweet communion we might share,
How many hours of comfort know,
Did each another's burden bear—
Did love through all our actions flow.

How often to Emmaus led
Our ardent steps would willing speed,
To speak of One who once has bled,
That rebels might from sin be freed.

And who can tell till that great day,
When every thought shall be confessed,
How many would have turned away,
But for a word in season blessed?

If, then, our hearts to God are turned—
If Jesus we have precious found,
And much of grace and goodness learned,
Let Christian charity abound.

Like Samson's withes—though weak alone,
United, we shall strength impart.
The grace and truth which each have known,
Will cheer and comfort every heart.

Thus oft refreshed from Baca's fount,
While journeying through this vale of tears,
To Pisgah's top we oft shall mount,
And gaze away our doubts and fears.

And when our souls shall one by one
Before our Father's throne appear,
The song that was on earth begun,
Shall only be completed there.

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And oh, what rapture there to meet
The partners of our grief and care;
To cast our crowns at Jesus' feet,
And own 'twas grace that brought us there!

Mr. Davis, unassisted by an interpreter, performed the Kafir service in front of our hut.

Monday, 23*rd*.—Fearing detention from the height of the Bashee, we started early. The river was, indeed, full—my interpreter and myself were the first across. He was soon swept off his legs, and only gained the opposite bank by swimming; at the same moment I was struggling against the current, scarcely able to retain my footing, when two stout fellows of the Amatembu tribe kindly came up, and placing their backs against mine, supported me through the deepest part, and I soon after gained a rocky ledge, by which the channel is here divided—the other branch I was obliged to swim.

My object in preceding the party was to encourage the people who accompanied Messrs. Palmer and Davis, not one of whom would attempt the passage, although two of the Amatembu had just crossed from the opposite side before their eyes. After a considerable detention, I was joined by my companions, who, at both rivers, had each been assisted by two men, and every thing being safely conveyed across, we again mounted, and soon reached the Mission-house at Clarkebury. The distance from Morley is about forty-six miles.

A message, announcing our arrival, having been previously sent to Ferdana, in about a couple of hours he made

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his appearance, accompanied by a respectable train, all well provided with assegais. His figure is tall and well proportioned — his countenance puerile and vacant; he approached in somewhat a formal manner, preceding his two brothers, who were closely followed by the rest of his party. The three chiefs appeared in panther-skin mantles (the fur inside), and each carried a single assegai in his hand. How strangely do circumstances vary our relative position. I was now in amicable converse with the very people who, during my last visit to this place, are said to have been meditating my death. This account, which I have every reason to believe is correct, was brought to Bunting after I had left for Port Natal, by a native named Sotchangān, and who declared that he was himself present during the deliberation which took place on the subject before Ferdana.

How gracious is that Providence, which protects us not only from the arrow which flieth by day, but from the unknown and not less fatal machinations of our fellow-men!

To this unpleasant subject no allusion of course was made; a fitter opportunity will doubtless occur for investigating this matter, as also the suspicion under which he rests of having murdered the two messengers from Bunting. To obtain from Ferdana, either by loan or by purchase, a supply of fresh horses was our aim, and the conversation on this knotty subject was long and tedious; at last he agreed to lend four as far as Kheeli's great place. In the present state of the country, in daily

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expectation of attacks either from the Amapondas or the Amahōash, it is probably as much as we could expect; and for which assistance I have agreed to give him a cow, which I shall endeavour to send by the first opportunity. The parley at length being ended, he retired with all his people; but although a messenger was immediately despatched for the horses, there is little hope, from the distance at which they are kept, of their arriving before to-morrow evening. A surprising change has taken place in the face of the country;—all is now green, which when last here was parched and desolate. Still, however, there is little to recommend the spot on which the missionary buildings are erected. This, I now understand from Mr. Davis, was not from choice,—another site having been selected for the purpose, but given up on Vosani's expressing a preference for the present situation. Having been so long accustomed to the scrupulous honesty of the Zoolus and Amapondas, I was not prepared for the loss of my bridle, which had suddenly disappeared from the fence of the garden, where it had been imprudently hung. I believe that the Amatembu are far less addicted to theft than their adroit neighbours, the Amakōsa; in all other respects, at least to a casual observer, they are exactly similar. It should not, however, be omitted that Ferdana has adjudged a fine of two cows to the person whom Gūgu (charged with the care of the station in Mr. Davis's absence) had detected in the act of purloining a tin mug from the Mission-house.

Since we have been here a heavy thunder storm has

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set in every afternoon; they are said to be very frequent in this neighbourhood.

Wednesday, 25th. — Left Clarkebury at half past twelve, having been unable to procure the horses sooner. We had not proceeded far, when we observed a number of people collected about the huts of a village we were approaching. On inquiry, we found that one of the houses had been struck by lightning two days previously, and that the witch doctor had just arrived to purify the place, which was to be effected by killing a beast, feasting, and dancing. Thorn bushes had been placed round the hut in question, which was abandoned and not again allowed to be entered. Providentially, no lives had been lost. Other instances of this kind were noticed in my journey up, while passing through the Amakōsa, in all of which the houses had invariably been abandoned. It is probable that the greater part of this country will shortly be overrun with locusts; the young insects are innumerable, and in some places entirely covered the ground; insomuch, that many of the natives assured us that they should not plant corn this year, as they were not likely to benefit by the crop.

Among the cattle great losses have been sustained; occasioned, as it is said, by the unusual cold and heavy rains: probably, the circumstances of a state of warfare may have contributed to the amount;—the fact, however, was obvious,—at every village, and frequently by the way, heads and skeletons were strewing the ground; but chiefly in the cattle-folds, where many whole carcases

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were still remaining. There has been an equal mortality I am told among the colonial cattle, while the districts to the northward of the Bashee have been exempt. In the afternoon we had a drizzling rain, and being now on the skirts of the Amamāia tribe, we found the frontier villages mutually abandoned. These people, of Amatembu stock, though now independent, are a nest of freebooters in friendly alliance with their southern neighbours, the Amakōsa, and possessed of all their treacherous and pilfering propensities. So bitter are their feuds to this day with their *ci-devant* brethren the Amatembu, that the guides sent by Ferdana to escort us to Kheeli's territory, were so apprehensive of ill treatment that they left us at this point to proceed alone. After crossing the Colōsa, having travelled during the day about twenty-five miles, we took up our night's quarters in a dilapidated hut, the best that we could select, in one of these deserted villages.

. . . . . .

Thursday, 26th.—Continued our route at sunrise, over open downs, the country both yesterday and to-day being generally bare of trees. We soon, however, reached an inhabited district, which was first indicated by a bush-buck, almost exhausted, crossing our path; some dogs soon after ascended the ridge in pursuit, followed at a short distance by several natives, well provided with assegais, evidently on a hunting expedition. Having satisfied their questions respecting indaba (news), &c., we rode on. Several other parties came up as we proceeded, all very civil; and some even approached us unarmed, although

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each of our native attendants carried a gun. After resting the horses for about half an hour, we again continued our route, and soon obtained a distant view of the walls of Butterworth, this missionary station having shared the fate of Morley during the recent war. As we approached the ruins, a native upon a pack-ox, who had not before perceived us, was so suddenly surprised at our appearance, that, regardless of his beast, he instantly sprung from his back, and in a few seconds was out of sight; naturally concluding that our intentions were not the most pacific. Both here and at Morley, I had met with great kindness from the missionary families; and while riding over the bricks and rubbish of the demolished buildings, bearing evident marks of the conflagration, I felt much for them and for the cause in which they have suffered: it was indeed a melancholy satisfaction we were indulging, and we soon instinctively turned aside from the blackened walls to visit the garden, where an abundance of figs, almonds, and peaches were rapidly advancing to a state of maturity. But what delighted me the most was a luxuriant hedge of roses covered with flowers and in great beauty, the first I had seen since leaving the colony; and the very sight of which almost transported me again to my native country,—though not indeed the land of the olive and the vine,—still pre-eminently of the jessamine and rose.

Leaving this interesting spot, about three miles to the right, we reached the present residence of Kheeli—a village containing only nine huts, all in a most wretched

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and dilapidated condition, and still likely to be occupied for some time without repair, as a part of the customary respect paid to the memory of a deceased chief. Shortly after our arrival, Kheeli made his appearance; it was about the time of drinking milk; his councillors and principal men soon assembled near his mother's hut, and, seating themselves on the ground, formed a semicircle round him, while he sent portions of milk to each, the baskets being first placed before him by two servants, who, strange to say, wore each a printed cloth round his waist, the first attempt at civilised attire which has yet been made by these inveterate sons of nature, and I trust will not long remain a solitary example. Kheeli is a young man of about twenty, tall and apparently of a mild disposition; somewhat graceful in his actions and of rather a Jewish expression of countenance. As soon as the important business of drinking curdled milk was ended, in which, though served late, we had not been neglected, Kheeli, with a few of his chief councillors, removed to the spot where we had been sitting at a few paces from the assembly, which gradually dispersed, and commenced a long parley. News was eagerly inquired, as well from the English camp as from their northern neighbours. Having endeavoured to satisfy (for that is scarcely possible) all these various inquiries, a request on our part was made for two horses, and a mounted guide to conduct us across the Kei; but all our endeavours, urged with the promise of a present on reaching our destination, were ineffectual. "Where are horses to come from? We have

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none"—was the reply. "The Amatembu have stolen them—the English have taken them." In short, it had evidently been determined that, at least, we should have none. It was now proposed to leave one here which had knocked up on the journey, but in the course of this arrangement, which was agreed to, a singular coincidence occurred—this very horse being recognised by Kheeli as one of his own. It had been stolen from him by a party of Abasootu, in one of their predatory expeditions across the mountains, and had subsequently been employed by the same people in a late attack upon the Amatembu, in which they were defeated; and this, with several other of their horses, was captured by Ferdāna. Had that suspicious chieftain been aware of his real pedigree, he would never have allowed him to have accompanied us on our present journey. Not only is it prohibited during the period of state mourning to renew the thatch of the most dilapidated hut, but even the wholesome influence of the besom is also forbidden; and as this village had been abandoned during the war, the condition of our floor may be better imagined than described. As soon as it was dark I made some attempt at repairing the roof, as it was threatening rain, but the thatch was too scanty and far between to do any thing effectually. In the evening an ox was sent to us to be slaughtered, which proved a very acceptable supply, as our people had been nearly a day without tasting food, and our own stock was almost exhausted.

Friday, 26th.—Having last night been promised guides

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to the Kei, we were anxious to proceed; but as none had yet been sent, we repaired to Nomesa's hut, where it was understood that several of the councillors, although at an unusually early hour, were assembled. Nomesa was Hinza's principal wife, and is the mother of Kheeli; and even during the life-time of her husband is said to have had great influence in the tribe. The hut was crowded; and although anxious to see this political lady, the smoke was so dense that her person was entirely concealed: this, however, was no impediment to a long conversation which soon commenced. Kheeli, who in her presence seems to have little importance, coming in at this time, and lolling carelessly in one corner of the hut, she thus addressed me, pointing to her son:—"We have no rest. You see that child—he has no place—he is a baby. I am obliged to carry him about in my teeth—his house is dead, and we are all eaten up! We wish to have a word to be at rest, that we may cultivate the ground." I replied, by reminding her "that they had already received a word to be at rest; that the English had rested; and they wished to see peace established." The councillors then spoke in confirmation of their great woman's words, and all in the same strain. They declared that they knew not why these troubles had come upon them; that *they had taken nothing*; and were quiet until they were "*eaten up*" (a common expression for being impoverished). To a stranger to their character, and to the real facts of the case, such a pathetic and plausible appeal would doubtless have excited commiseration, and kindled a generous in-

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dignation at cruelties apparently so wantonly inflicted by a Christian and a civilised nation, on one so unoffending and helpless. But as I had been already sufficiently initiated into their modes of address and arch duplicity, and was tolerably well acquainted with the causes and leading circumstances of the late war, my high sense of *amor patriæ* was by no means diminished; and had my cheek reddened at the time, it would have been occasioned by the palpable falsehoods they were striving so systematically to uphold. The horses being packed, and every thing ready, Kheeli, with several of his people, assembled before our hut to see us go off. The favourable moment was not lost; and I was particularly delighted with the simplicity with which Mr. Davis first gave out a hymn in the native language, and then led all who were willing to join in singing the praises of Jehovah. It was a happy conclusion to our visit; and surrounded, as we were, by some of the most determined and ferocious characters in all Kafir-land, it has left an impression on my mind which I shall never forget.

As we proceeded the country gradually improved, being more broken and clothed with trees in the ravines. Stopped to rest our horses at a spot called Shaw's Fountain, and within a few paces of the remains of the house in which William Purcell, a trader, was wantonly murdered by a native in July of the past year. As we approached the Kei, the lads watching the cattle took the alarm; and it was amusing to see the rapidity with which several herds on each side of the road were driven off into the wooded

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ravines. They soon, however, gained confidence; and in spite of the guns came near, and loudly called for a bāzella (present). Mounted and bearing guns across their shoulders, our native escort, for this country, had rather a respectable appearance; but what benefit we were to derive from their weapons, in the event of an attack, I have yet to learn. In defensive warfare their prowess was certainly uncalled for; but on two occasions they all dismounted, drew up in a line, and made a vigorous attack upon a flock of wild geese, which, strange to say, all flew off without leaving them even a feather for a trophy!

From the quantity of rain which has recently fallen, and the state of the other rivers, we had little expectation of finding the Kei in a fordable state, and were rejoiced to perceive that it was only moderately high, enabling us to cross without difficulty. The guides could not be induced to accompany us across, but left us on the bank to return home. We were now in the new province of Adelaide (the colonial boundary, since the late war, having been extended to this river); and as soon as all our party had gained the British side, we knelt down and offered up a prayer of thanksgiving to the God of all our mercies, by whose good providence we have been so mercifully prospered and protected in our journey. We had started this morning at twenty minutes to seven, and reached Fort Warden (the first military post), about five miles from the river, at a quarter to four, where we were kindly received by Captain De Lancey, the officer in command. My business with his Excellency the Governor being urgent,

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Captain De Lancey kindly furnished me with an escort to the next post, and an order to be supplied there with fresh horses to King William's Town, the head quarters. My own horse, notwithstanding all his toils (having ridden him almost every day for these two months past), came in quite fresh, and with the additional weight of saddle-bags galloped in front of the whole party. Here, however, I left him to be brought on with the other led horses, my companions intending to sleep here, and proceed by more moderate stages. Being anxious, if possible, to reach Graham's Town some time to-morrow night, I set out again with my interpreter, escorted by two of the Cape corps (Hottentots) at sunset, and reached King William's Town at three in the morning, where, notwithstanding the unseasonable hour, I was kindly welcomed by Mr. T. Shepstone, the government interpreter.

Saturday, 28th.—Colonel Smith, who since the termination of the war has commanded the new province, received me with great kindness, and took much interest in the situation of affairs at Port Natal, affording me, in the most handsome manner, a military escort for the remainder of my journey to Graham's Town. Here the changes effected by the late "row with Kafirs," as it was elegantly expressed to me by a colonial farmer, were still more apparent than in the line of posts I had passed on the road. The whole appeared like a dream—the very name of King William's Town was to me a novelty; and what I only remembered as the quiet abode of a missionary of the London Society (Mr. Brownlie) is now metamorphosed

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into a military cantonment, half urban, half nomadic; here a line of mud huts; there an enclosure of tents; all however well arranged, and apparently in high effective order. That part of the mission-house which has escaped the flames is repaired, and roofing; and one room is already appropriated as an office for the transaction of business: while in the outskirts of the settlement several acres of land have been brought into cultivation, and are yielding good crops of oats, an excellent precaution where forage of this description is so difficult to be procured. After breakfasting in the colonel's marquee, I resumed my journey at half-past ten. As the chain of posts, and consequently the relays of horses, were nearer together on the Fort Wiltshire road than on that which I had formerly travelled, by Trompeter's and Committee's Drift, I had an opportunity of crossing the Fish and Keiskamma rivers considerably higher up, and traversing in a fresh direction that extensive line of jungle and forest, which occupies a considerable part of the country which is intersected by the Fish river, and known throughout its whole extent (about seventy miles) by the general appellation of the "Fish river bush." To the skirts of this forest the country is comparatively open, covered chiefly by patches of the thorny mimosa, and affording in every part most desirable sites for agricultural locations: all beyond is wild and rugged, and, I may add, sombre in the extreme. There are no relieving cliffs and plashing cataracts to cheer the monotony—no curling smoke marks the approach to a single habitation; all wears a savage mournful aspect;

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and although the traveller is often reminded by the steepness of the rout, and the sudden abruptness of the neighbouring ravines, that he is traversing hills of no ordinary character: so unbroken and impervious is the green mantle which is cast over all, that he searches in vain for an object to guide his bewildered judgment, and at last reverts to himself and his horse as the only approximate means of fathoming the heights and chasms by which he is surrounded. To say that this was once the frontier of the colony would scarcely be credited by any military man; and the very knowledge of such a fact would at once prepare him for much of the consequent disasters which have occurred.

Had the "ceded territory" comprised between the Fish and the Keiskamma rivers been thickly lined with military posts, it might at a considerable expense have been tenable, though always liable to surprise; but as this was not the case, nothing could have been more encouraging to the pilfering propensities of the Kafir, or more advantageous to his nightly attacks. By the late most just and unavoidable war two essential benefits appear likely to accrue: the permanent security of the colony from future aggression, and the eventual amelioration of the condition of the bordering tribes. Both the labour of the missionary and the industry of the trader will meet with that degree of protection from the local Government which will render them less liable to interruption, and thereby an intercourse will be established with the natives, both within and without our boundary, upon a far more permanent footing, tend-

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ing, under the blessing of God, to conciliate their friendship—to elevate their character, and to win them from habits of barbarism and cruelty—to embrace not merely the outward customs of a civilised community, but the far higher blessings of Christianity and true religion.

From the Kei river to Graham's Town, about one hundred and sixteen miles, there are now seven military posts—four of these have been lately constructed in the new district; they are all trenched, well protected by high mud walls, and capable of repelling any Kafir force that could be opposed. It was two o'clock on Sunday morning before I reached Ayton's Hotel at Graham's Town, having ridden eighty-four miles since leaving King William's Town.

Sunday, 29th.

"Hitherto hath the Lord helped us."—(1 Sam. vii. 12.)

How our lives with mercies teem,
Every moment's fraught with love;
Let our lips recount the theme,
Till our hearts are drawn above—
Till we in spirit can unite
With ransomed souls in realms of light!

Had we but faith that could descry
A Father's hand in all we view,
How oft our grateful souls would cry,
The Lord has helped me hitherto;
And Ebenezers we should raise
To Him whose mercies crown our days!

Why have I so long been spared,
A worthless cumberer of the ground!
Why have I so seldom shared
The griefs which others feel around?

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'Tis grace—and sovereign grace alone,
Such base ingratitude could own!

Not unto us, may sinners say,
To us no power belongs;
We ne'er had trod the heavenly way,
Or uttered one of Zion's songs,
Had not redeeming love applied
The fount that flowed from Jesus' side?

Beneath the cross we'll constant cling—
No other name than Jesus know:
Thence all our choicest pleasures spring,
And streams of living waters flow!
If but the promise we believe,
All from His fulness we receive.

Nothing can our union sever—
Still the same unchanging Friend;
Yesterday—to-day—for ever,
Jesus loves us to the end!
Supported by His mighty power,
He keeps and guards us every hour!

Oh! for grace by faith to live
To Him whose blood my ransom bought,
Freely of his own to give,
Consecrate each word and thought.
By grace I hitherto have come,
And grace, I trust, will lead me home!

Having transacted my business at Graham's Town, and ascertained that his Excellency, Sir Benjamin D'Urban, was still at Port Elizabeth, I set out on Wednesday, December 2nd, for that place, at three in the afternoon, and,

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riding through part of the night, reached Algoa Bay soon after five o'clock on the following day—the distance is one hundred and one miles. For the personal kindness which I received from his Excellency, but especially for the minute consideration which he paid to the subject of my communication, and the anxiety he evinced to promote, with all his influence, the observance of the treaty entered into with Dingarn, and the general welfare, religious as well as commercial, of the Zoolu nation and the British settlement of Port Natal, I feel deeply indebted; and trust that it may please God to make him an instrument of conferring the lasting benefits of civilisation, and the unspeakable blessings of Christianity to the remotest parts of this vast and benighted continent.

A vessel (the Dove) being then in the Bay, and bound for Port Natal, his Excellency sent by her, to be forwarded immediately to Dingarn, the following document, which is the first official communication which has ever been transmitted to any of the native powers beyond the immediate frontier of the colony:—

"COPY.

"His Britannic Majesty's Governor of the Colony of the Cape of Good Hope to the Chief of the Zoolus, Dingarn.

"I REJOICE to hear of the good word which has passed between the Chief and Captain Gardiner, and of

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the treaty concluded between them for the town and people of Port Natal.

"An officer on the part of the King of England, my master, shall speedily be sent to Port Natal, to be in authority there in the place of Captain Gardiner, until his return, and to communicate with the Chief, Dingarn, upon all matters concerning the people of Natal. By him I will send to the Chief presents, in token of friendship and good understanding, of which I hereby assure the Chief, in the name of the King my master.

(Signed) "BENJ. D'URBAN,

"Governor of the Colony of the Cape of Good Hope.

"Given at the Cape of Good Hope, this 5th day of December, 1835."

While at Port Elizabeth I had the pleasure of meeting Dr. Adams, and Messrs. Grout and Champion, American Missionaries, about to proceed also in the Dove to Port Natal. His Excellency proceeded to Uitenhage on the 5th, and on Monday the 7th I set out for Cape Town, stopping three hours at Mr. Vandereit's, the Civil Commissioner at Uitenhage, where I received the Governor's despatches for England. During the remainder of the journey to Cape Town, I averaged eighty miles each day, taking my chance of the farmers' horses upon the road. They are unshod, generally sure-footed, and well adapted for such journeys. Three horses I found requisite—the guide leading one carrying the saddle-bags; but the contents of these were so frequently submerged, every

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stream and rivulet being unusually swollen, that, although I commenced by occasionally spreading them out to dry while the horses were changing, I soon grew tired of the operation, and the greater part was mildewed on my arrival on Saturday night at Genadenthal. Before daylight, on Monday 14th, I was again on route. In point of scenery this was by far the most interesting day during the whole journey from Graham's Town.

The approach to the town of George over the mountain, which divides that district from the Lange Kloof, is fine; but I think the Fransche Hoek Pass is superior; and from this point to Stellenbosch, a distance of not more than thirty miles, the ride is quite beautiful,—exhibiting throughout some of the wildest and grandest characteristics of African scenery, in striking relief, with cultivated farms and vineyards, embosomed in oak plantations, and enlivened with hedges of geranium and rose, luxuriant to the very base of those natural buttresses which, on either side, occasionally protrude their rugged outline far into the bosom of this beautiful valley. Among the Dutch farmers, throughout the country, I have invariably met with the greatest civility: they will not be driven, but address them civilly, and you are quite sure of a cordial welcome. A hearty shake of the hand by the good man and his sturdy vrow at once makes you at home. The *tea-water* is always ready; and scarcely have the encouraging words "sit mynheer" been uttered, than it is duly administered; and I pity the fastidiousness of that traveller who rises from a clean rubbed table, spread out

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with coffee, excellent bread, butter, and eggs, and (if he chooses to ask for it) most delicious butter-milk, and not feel he has not only been refreshed, but abundantly satisfied. For a cup of tea or coffee they will receive nothing; but for a repast, such as I have described, and even where a tough chop is added, although no charge is formally made, a rix dollar (1*s.* 6*d.*) is considered as a liberal equivalent. As a further proof of their willingness to oblige, although on leaving Graham's Town I was kindly furnished by Captain Campbell (the Civil Commissioner of the district) with an order on the different field cornets for relays of horses to Cape Town, an occasion never once occurred in which I found it necessary to produce it. Having ridden eighty-four miles, the latter part of which, over the Cape Flats, being loose sand, is the most tedious, I reached Cape Town at five o'clock, and took up my former quarters at Miss Rabe's boarding-house in the Heeregracht.

On Saturday, the 19th, in the afternoon, I embarked on board the Liverpool, a teak-built 74, sent from the Imaum of Muscat, in charge of Captain Cogan of the Indian Navy, as a present to his Britannic Majesty. At nine o'clock the next morning we were underweigh; anchored at St. Helena on the 2nd of January; sailed early the following morning; and made the English coast off Falmouth on the 20th of February, where I landed in the pilot boat in the course of the evening.

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DOCUMENTS CONNECTED WITH PORT NATAL,

Extracted from the Graham's Town Journal of December 3rd, 1835.

A TREATY CONCLUDED BETWEEN DINGARN, KING OF THE ZOOLUS, AND THE BRITISH RESIDENTS AT PORT NATAL.

Dingarn from this period consents to waive all claim to the persons and property of every individual now residing at Port Natal, in consequence of their having deserted from him, and accords them his full pardon. He still, however, regards them as his subjects, liable to be sent for whenever he may think proper.

The British residents at Port Natal, on their part, engage for the future never to receive or harbour any deserter from the Zoolu country, or any of its dependencies; and to use every endeavour to secure and return to the King every such individual endeavouring to find an asylum among them.

Should a case arise in which this is found to be impracticable, immediate intelligence, stating the particulars of the circumstance, is to be forwarded to Dingarn.

Any infringement of this treaty on either part invalidates the whole.

Done at Congella this 6th day of May, 1835, in presence of

UMTHLELLA, } Chief Indoonas and head council-
TAMBOOZA, } lors of the Zoolu nation.

Mr. G. CYRUS, Interpreter.

Signed on behalf of the British residents at Port Natal,

ALLEN F. GARDINER.

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REGULATIONS OF THE TOWN OF "D'URBAN," PORT NATAL.

Port Natal, June 23rd, 1835.

A meeting of the residents of Port Natal, especially convened for the purpose, was this day held at the residence of F. Berkin, Esq.;

PRESENT:

Capt. Gardiner, R. N.	J. Collis, Esq.
Mr. H. Hogle,	Mr. J. Cane.
Mr. C. Pickman.	Mr. R. Wood.
Mr. P. Kew.	Mr. T. Carden.
Mr. J. Francis.	Mr. R. King.
Mr. J. Mouncy.	Mr. J. Pierce.
Mr. G. Cyrus.	Mr. D. C. Tookey.
Mr. C. Adams.	

When the following resolutions were unanimously agreed to:—

1st.—That an eligible and commodious site be immediately selected for the purpose of erecting a town, and allotting a sufficient township for its inhabitants' use.

2nd.—That after a minute survey, we do unanimously agree, that the said town be situate between the River Avon and the Buffalo Spring; that it be bounded on the west by the River Avon, on the east by a line drawn from the bay in a right angle, and touching the Buffalo Spring, near the residence of F. Berkin, Esq., and that the town lands extend four miles inland, and include Salisbury Island in the Bay.

3rd.—That the town now about to be erected be called D'Urban, in honour of his Excellency the Governor of the Cape Colony.

4th.—That each of the present inhabitants of Natal be entitled to a building plot of ground in the said town, and Messrs. Berkin, Hogle and Collis be entitled to an extra allotment each, in consideration of lands conceded by them to the town and township.

5th.—That every person taking an allotment do engage to erect a house, conformable to the plan now adopted, within eighteen months from this date; the street-front of which is not to be less than twenty-four feet within its walls; the breadth not less than ten feet; and the walls not less than eight feet high. Such building not being com-

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pleted within the said term of eighteen months, to be declared forfeited, and to be sold to the highest bidder by the town committee, and the proceeds added to the town fund.

6th.—That no Kafir hut, or any straw hut or building be erected in the township; but a temporary residence, not less than one hundred feet from the street, may be erected for the accommodation of labourers on the allotments in which they are employed while erecting the residence of their employer.

7th.—That every individual now at Natal, on taking possession of his allotment, do pay into the hands of the treasurer the sum of seven shillings and sixpence, and that those who may arrive after this date do apply to the Town Committee, who will dispose of by public auction the number of allotments required, at a sum not less than three pounds fifteen shillings sterling each, and that the proceeds of such sales and other moneys collected, be paid into the hands of the treasurer, who shall be elected by a majority of householders, and applied only to public purposes under the regulation of a committee appointed annually.

8th.—That the Bluff point, extending between the sea and the bay, with the wood growing thereon two English miles westward from its point, be considered as town land, and reserved for the use of the town for building purposes, and that every individual cutting timber on the town lands do pay into the treasurer's hands the sum of one shilling and sixpence per waggon load.

9th.—That a body of householders, not exceeding thirteen nor less than five, be elected annually, on the first day of July (except such day fall on a Sunday), by vote from the whole body of householders, to form a committee, to be called the *Town Committee*; proxies to be admitted for such householders as may be absent at the time of election.

10th.—That the Town Committee meet for business as often as may be necessary, but always on the first Wednesday in every month; they are chargeable with the enforcement of the town regulations, which are hereafter to remain unalterable. Five members, duly elected, to constitute a board; but they are invested with no power to enact new regulations without the consent of the whole body of householders duly convened by public notice.

11th.—That the president, members, treasurer, and secretary be

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remunerated in the sum of one shilling and sixpence per diem, when transacting public business, out of the town fund.

12th.—That the following gentlemen do compose the Town Committee for the ensuing year, viz. Captain Gardiner, R. N., J. Collis, Esq., F. Berkin, Esq., Mr. J. Cane, Mr. H. Hogle.

13th.—That for the endowment of a clergyman of the Church of England for the parish of D'Urban, three thousand acres of land, situate on the River Avon, and bounded by the lands of James Collis, Esq., be reserved as church lands, to be held in trust by the proper authorities, and never to be alienated from that purpose; and that the clergyman be also entitled to a building allotment for a town residence.

14th.—That the appointment of a clergyman for the parish of D'Urban is to rest with the Church Missionary Society, but subject to the approval of a majority of not less than two-thirds of the whole body of householders, six months after his arrival.

15th.—That a convenient site be selected in the township for the erection of a free-school, and that two thousand acres of land be reserved for its support; and that the said land be reserved on the right bank of the Umlass River, at the foot of the Munyabie.

16th.—That a reserve of three thousand acres of land be appropriated as a fund for the endowment of a public hospital; and such reserved lands be on the right bank of the river Incomaas, below the drift, and under the controul of the Town Committee.

17th.—That a plot of ground within the township be set apart as a burial ground for the natives.

18th.—That in the event of the town being removed beyond the limits of the present township, the whole of the land forming the township be equally shared among those at present residing at Natal, and become the property of their heirs or successors.

19th.—That every person be at liberty to dispose of his allotment and buildings thereon as soon as the above regulations are conformed to.

20th.—That all who may feel inclined to take farms in the vicinity of Port Natal, as well as those already in possession of lands, report the same in writing to the Town Committee, describing their situation, extent, boundaries, &c.; all lands not so reported to be considered as void.

21st.—That any infringement of the above articles subjects the individual to the forfeiture of his allotment, provided he does not conform

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within three months after due notice shall have been given him by the Town Committee.

22nd.—That a voluntary subscription be entered into this day, for the purpose of establishing a town fund; and tenders be received by Committee for performing by contract the cleaning of the streets and squares of the town; that the lowest tender be accepted, and that F. Berkin, Esq., be solicited to fill the office of treasurer.

23rd.—That two auditors be elected every six months to examine and report the treasurer's accounts, and that they be authorised to call a meeting to receive their report and approve of the same.

24th.—That a petition be forthwith prepared, and transmitted to his Excellency the Governor of the Cape, praying him to transmit it to his Majesty's Government, soliciting the protection of the British flag in favour of the infant colony of Victoria.

25th.—That the thanks of the inhabitants of Port Natal are justly due to Messrs. Berkin, Collis, and Hogle, for the readiness evinced by them in conceding their respective claims to lands considered essential for the comfort of their fellow-citizens.

Resolved,—That a copy of the above resolutions and petition be forwarded to the editor of the "Graham's Town Journal," who be requested to strike off one hundred copies of the regulations for the use of the inhabitants of D'Urban, and to insert a copy of the same in the "Graham's Town Journal," with the list of subscriptions.

C. J. PICKMAN, Sec. and Act. Treasurer.

List of Subscriptions for the purpose of clearing the Bush, and other necessary Improvements in the Town and Township of D'Urban.

Capt. Gardiner	£30	0	C. Adams	£0	5
J. Collis, esq.	10	0	H. F. Fynn	2	10
H. Hogle	5	0	R. King, one week's work.		
C. Pickman	1	10	J. Mouncy, do. do.		
P. Kew	1	10	J. Francis, do. do.		
J. Cane	1	10	R. Wood, do. do.		
T. Carden	1	0	D. Snelder	2	0
G. Cyrus	1	0	B. Biggar	1	10
J. Pierce	1	0	John Jones	1	0

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The following is the Petition referred to in the foregoing:—

Petition of the Householders of the Town of D'Urban, Port Natal.

MAY IT PLEASE YOUR EXCELLENCY,

We, the undersigned British subjects, inhabitants of Port Natal and its vicinity, have commenced building a town called D'Urban, in honour of your Excellency.

We hold in our possession extensive tracts of excellent land, a considerable portion of which has long been under cultivation: many of us are occupied in conducting a valuable trade in hides and ivory, the former of which is almost exclusively obtained within the limits, which by mutual consent of surrounding chieftains have been conceded to us.

In consequence of the exterminating wars of Charka, late King of the Zoolus, and other causes, the whole country included between the Umzimcoolu and Tugăla rivers is now unoccupied by its original possessors; and, with a very few exceptions, is totally uninhabited.

Numbers of natives from time to time have entered this settlement for protection; the amount of whom at this present moment cannot be less than three thousand.

These all acknowledge us as their chiefs, and look to us for protection, notwithstanding which we are living in the neighbourhood of powerful native states, without the shadow of a law, or a recognised authority among us.

We, therefore, humbly pray your Excellency, for the sake of humanity—for the upholding of the British character in the eyes of the natives—for the well-being of this increasing community—for the cause of morality and religion, to transmit this our petition to his Majesty's Government, praying that it may please his Majesty to recognise the country intervening between the Umzimcoolu and Tugăla rivers, which we have named "Victoria," in honour of our august Princess, as a colony of the British empire, and to appoint a Governor and Council, with power to enact such laws and regulations as may be deemed expedient by them, in concert with a body of representatives chosen by ourselves, to constitute a house of assembly.

And your petitioners, as in duty bound, will ever pray.

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CHURCH AT "D'URBAN."

A meeting of the Inhabitants of Port Natal was held this day, 23rd June, 1835, when it was unanimously resolved,—

That a subscription, for the erection of a Church, be commenced, and that the building shall, on the amount of subscription reaching 500*l.* sterling, be immediately commenced.

That the aid of the religious public be requested, and that subscription lists for that purpose be opened at the stores of

Messrs. B. NORDEN and MAYANARD, Graham's Town.
Messrs. DIXON and BURNIES, Cape Town; and
Messrs. DRUMMOND'S, Charing Cross, London.

The following sums were immediately subscribed:—

Capt. Gardiner, R. N.	£50 0	Mr. J. Pierce	£2 0
J. Collis, esq.	20 0	Mr. G. Cyrus	2 0
Mr. John Cane	5 0	Mr. T. Carden	1 0
Mr. J. Francis	3 15	Mr. H. F. Fynn	5 0
Mr. P. Kew	2 10	Mr. D. Snelder	2 0
Mr. H. Hogle	2 10	Mr. R. Biggar	3 10
Mr. Wood	2 0	Mr. John Jones	1 0
Mr. Pickman	2 0		

His Excellency Sir Benjamin D'Urban has since subscribed the sum of 50*l.*

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CONCLUSION.

As in all probability there will be many grave objections on the part of his Majesty's Government to extend the British protection to the new territory of Victoria, I should not feel myself justified in dismissing this part of the subject, even at the risk of being mistaken for a land speculator, without offering some further remarks, the substance of which has already been submitted to his Excellency Sir Benjamin D'Urban, and received his entire approval.

In addition to the primary and important object of imparting Christian knowledge, and raising the natives from their present degraded condition, both as respects their temporal and spiritual interests, the advantages to the mother country, which would accrue from colonization, would be great and immediate. The trade in ivory is yearly increasing; and there is no doubt that the greater part, if not the whole, which now passes through the pestilential climate of Delagoa Bay, would find its way to the healthy shores of Port Natal; a presumption founded on no less an authority than Dingarn himself, who has intimated his intention of an almost exclusive barter with the English, should the settlement at Port Natal become sufficiently organised by a local government.

But by far the most cogent argument, if indeed an ad-

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ditional one were wanting, is the beneficial bearing which such an acknowledged settlement would have upon the native states throughout the whole intermediate territory from Victoria to the Cape colony. With Port Natal, as a *point d'appui*, to be strengthened at any time of emergency, any future hostile combination of the Amakosa would not only be utterly hopeless, but immediately suppressed; and that without incurring the disasters of a tumultuous invasion or the onerous expenses of a lengthened campaign. A detachment of marines acting in concert with the Amapondas, and falling upon their rear, would effect more than ten times the same number of regular forces from the opposite direction, as, by destroying their communications with the interior, the difficulty of conveying away and secreting stolen cattle would be so great, that, independent of the check they would doubtless meet with in front, their whole system of warfare would at once be frustrated; and it is evident, under such circumstances, they must from necessity abandon the attempt.

It surely will be unnecessary to advert to the policy of occupying, even at a little expense, a position which an unfriendly power might at any time possess, and so materially turn to our disadvantage. This will doubtless occur to all who have paid the slightest attention to our relations in South Africa; but it may not be out of place to go a step farther, and to assert the utter impracticability of defending the province of Albany, the fairest of our colonial possessions in that quarter of the globe, un-

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less at a most ruinous expense, in the event of any rival power establishing itself at Port Natal,—with all the facilities afforded by such a position to abet and tamper with the vindictive character of the Amakosa tribes.

By instituting a local authority—by restoring the British character to its proper standard—and by encouraging a friendly and commercial intercourse with the Zoolu nation, a powerful diversion would at once be effected in favour of colonial interests, and the probability of a collision between this warlike people and their southern neighbours, or what would be far more destructive to the tranquillity of our colonial frontier, an offensive and defensive alliance between them and the Amakosa be entirely precluded.

With regard to expense, not the least important consideration in all matters connected with colonization, although it might be fairly advanced that ample amends would be made for a reasonable expenditure in the security of our existing frontier from aggression or predatory attack, still there are some peculiarities in the state of society in the country in question which will go far to lighten the burden, should it ever be imposed.

The natives at Port Natal are, almost to a man, refugees from the Zoolu nation, goaded by a rigorous government to desert for protection to our settlement: their very existence, therefore, depends upon their combining to defend the asylum they have chosen. For some years many of them have been entrusted with fire-arms for the purpose of hunting the elephant and buffalo; and in

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consequence, out of the whole body, some very tolerable marksmen can be selected. An European military force is not therefore absolutely necessary either for the support of the government or the defence of the settlement —a few veteran soldiers, for the purpose of instituting drills, and introducing an uniformity of system, would be quite sufficient, under the inspection of one or two non-commissioned officers, to organise a native force adequate for every necessity that might arise.

A kilt, of the commonest material, by way of clothing, and the loan of a cow (price about forty shillings) to each man, to be forfeited for misconduct, but to become his actual property after three years' faithful service, would be regarded as a sufficient remuneration, and comprise the whole expense of a force, with which, after three months' training, I should have no hesitation in combating, if necessary, the whole Zoolu army.

To these brief remarks, far too cursory for the importance of the subject, which, I trust, will find an abler advocate, I will only add my sincere hope that, for the security and permanency (under the Divine blessing) of the Missionaries about to be sent to that country, the appeal to his Majesty's Government, contained in the petition inserted above, may not have been urged in vain; but contribute to such a result as may conduce not only to the well-being of that infant settlement, but to the manifestation of the Gospel of grace, and the extension of the Redeemer's kingdom from the shores of Victoria to the very confines of Abyssinia.

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One word to British Christians, and the patient reader who has followed me thus far is released.

The Committee of the Church Missionary Society, to whom application for succour was immediately made on my arrival in England, have, I am thankful to say, accepted the two stations of Berea and Culoola as they now stand, as well as the entire management and control of the Zoolu Mission in future; but from their absolute inability to supply labourers for the work, it is very doubtful whether they will be enabled to carry their purpose into execution.

To appeal to you, under such circumstances, is a duty which you will readily admit; and, although it should touch a string which has often been strained before, and is still vibrating to the latest call of Christian philanthropy, I feel assured that it is only to make known the circumstances and urgency of the case to meet with your cheerful and warmest support.

Let it not be said that teachers are reluctant to go when nations are willing to be taught—that injured, benighted Africa, groping through the thick darkness, calls unheeded for your aid, and stretches out her hands to you in vain. Much as there is undoubtedly to be done at home, are there none willing to spend and be spent in the cause of their ever blessed Redeemer abroad? Is the path, once so humbly and so holily pursued by a Schwartz, a Brainard, and a Martyn, become too hard and too self-denying for the modern disciples of Him, who, though he was rich, yet for our sake became poor—who bore our

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griefs and carried our sorrows—who not only loved us, but gave himself for us!

Melancholy indeed would be the condition of that people, who (calling themselves Christian) could calmly sit down to count the cost, while millions were perishing for lack of knowledge; but far less enviable is the state of that heart, which cares not to respond when the ministers of the most high God point themselves to the path of missionary labour.

It is to you, then, my fellow-christians, that (under the guidance and blessing of God) we look for support; and could I but hear you reply, "Although we cannot of ourselves go forth, we will plead the poor African's cause at the throne of grace, and make special supplication unto Him, with whom is the residue of the spirit, that He will incline the hearts of many of his faithful servants willingly to offer themselves as labourers in the vineyard he has so graciously opened," I should then feel assured not only that the blessing implored would descend in abundance upon that parched and thirsty soil, "making the wilderness to blossom as the rose," but also that you yourselves would experience the refreshing dews in your own souls.

Let us never forget the wild shouts of our forefathers who immolated their offspring at the foot of their idols; and as we have so freely received, let us also freely give, not our money only, but especially our prayers, and (when the path of duty seems clearly evident) our very selves, a living, holy, acceptable sacrifice—always

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bearing in mind the injunction of an inspired apostle—"Ye are not your own, for ye are bought with a price; therefore glorify God in your body and your spirit, which are God's."—(1 Cor. vi. 19.)

THE ZOOLU'S PRAYER.

Hark!—a voice on Albion's shore,
Mingling with the ocean's roar,
A wild, but mournful plaint;
'Twas raised on Afric's sunny strand,
And echoes now throughout our land,
In accents low and faint.

It is the blood-stained Zoolu's prayer,
The first that e'er was offered there
For mercy and for peace;
It claims the Christian's fostering hand
To cheer a dark and ruined land,
And bid her thraldom cease.

Haste! haste!—to us direct your way,
We perish if you now delay—
God's word we long to hear!
Gladden our hearts with that good news,
Nor fear that we will e'er refuse
What now we hold so dear!

We love to hear the white man tell
How Jesus ransomed souls from hell,
And suffered in their stead!
And when our surf-girt shores you reach,
We'll pray to Him of whom you preach
For blessings on your head.

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As you were once bereft of light,
Oh, think upon our cheerless night,
  Without one star to guide!
Heed not the land you leave behind—
Another home with us you 'll find,
  Your God will all provide!

And when your day of trial 's o'er,
And you shall join those gone before
  In realms of light above;
You will not deem your labour lost,
Nor wish that you had weighed the cost
  Of this your work of love.

THE END.

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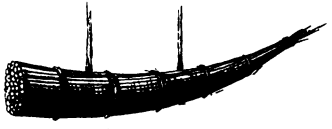
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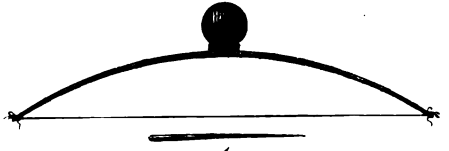
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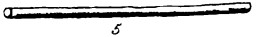
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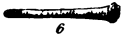
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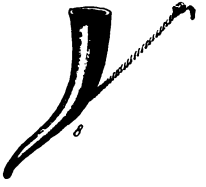
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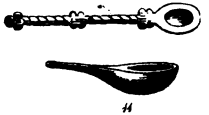
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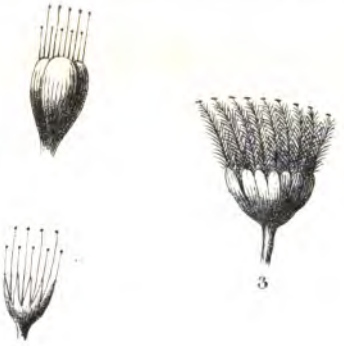

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Fern Tree

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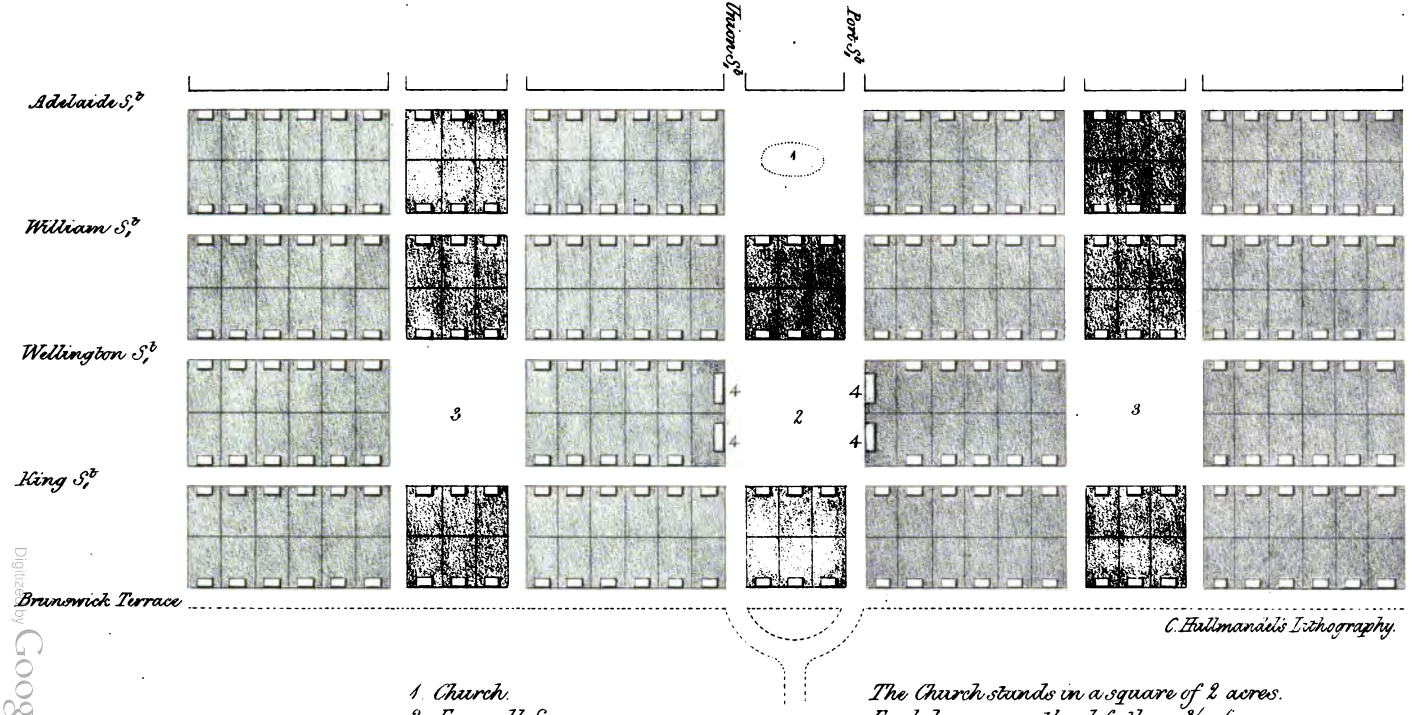
PLAN OF THE TOWN OF D'URBAN.



C. Hallmandel's Lithography.

1. Church.
2. Farewell Square
3.3. Markets
4.4.4.4. Public Buildings.

The Church stands in a square of 2 acres.
Each house in rather less than 3/4 of an acre.
Squares 500 feet wide.
Streets 80 feet

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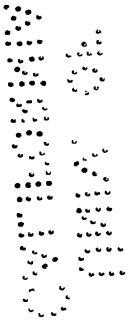

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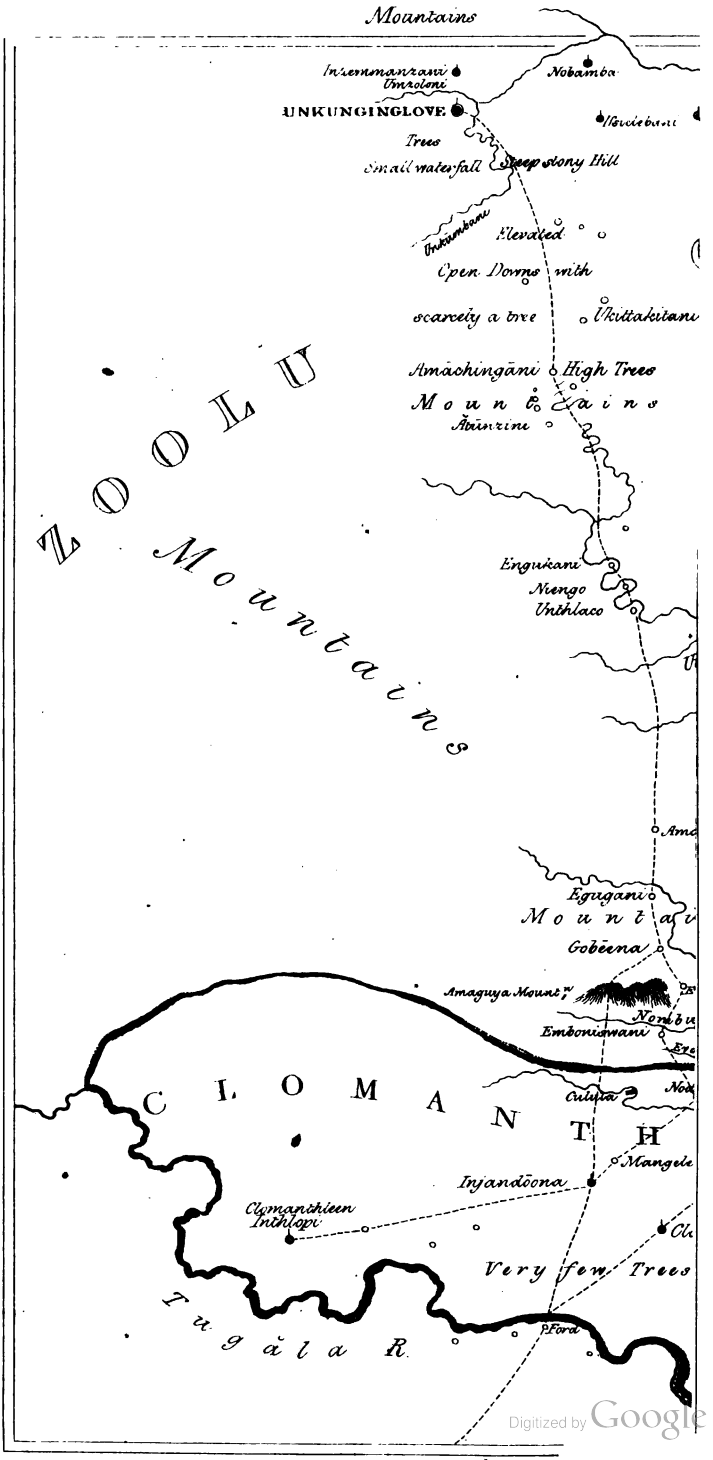

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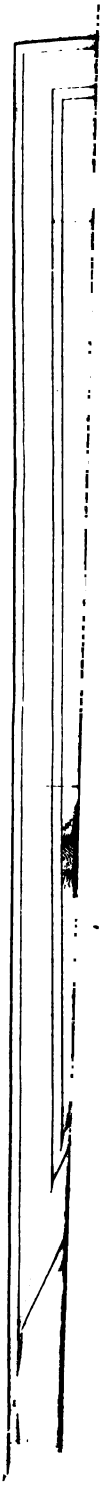

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